

Vicaya hara

Vicaya hāra is a way of interpreting the meaning of a *sutta* or discourse by investigating the questions and the answers, the paraphrasing verse of the sutta and the sutta itself.

The following is the verse that explains what this hāra is about.

Yam pucchitañca vissajjitañca, suddassa yā ca anugāti;
Suddassa yo pavicayo, hāro vicayoti niddiṭṭho.

That which is asked and answered; the paraphrasing verse of the sutta; the investigation of the sutta is designated as the Vicaya Hāra.

Vicayahāravibhaṅga is the original text explaining the Vicaya hāra in detail with examples.

2. Vicayahāravibhaṅgo – with English translation

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Do you want to sell it? " Yam pucchitañca vissajjitañcā"ti gāthā, ayam vicayo hāro.

There, what is the Vicaya Hāra? The verse, "What is asked and answered..." – this is Vicaya Hāra.

Kim neighborhoods? Padam neighborhoods, pañham neighborhoods, visajjanam neighborhoods, publicāparam neighborhoods, assādam neighborhoods, ādīnavam neighborhoods, nissaraṇam neighborhoods, phalam neighborhoods, upāyam neighborhoods, āṇattim neighborhoods, anugātim neighborhoods, sabbe nava suddant neighborhoods. Yathā kim bhava, yathā āyasmā ajito pārāyane bhagavantam pañham pucchati -

Investigates what? Investigates a word(sentence). Investigates question. ... the answer. ... the preceding and following (context?). ... the allure. ... the drawback. ... the escape. ... the fruit. ... the modus operandi. ... the injunction. ... the paraphrasing verse. Investigates all the nine kinds of sutta. In what way would that be? In the manner Venerable Ajita asks question to the Buddha in Pārāyanavagga, as –

" Kenassu nivuto colors, [iccāyasmā ajito,]

Kenassu nappakāsati; Kissābhilepanam brūsi, kim su tassa mahabbhaya " nti.

By what (is) would be the world enshrouded? By what would it not shine? Do tell what is it besmeared by? What is its great fear?

Imāni cattāri padāni pucchitāni, so eko pañho. Kasmā? Ekavattthu pariggahā, evaṇhi āha. "kenassu nivuto loko"ti lokādhittānam pucchati, "kenassu nappakāsati"ti lokassa appakāsanam pucchati, "kissābhilepanam brūsī"ti lokassa abhilepanam pucchati, "kim su tassa mahabbhaya"nti tasseeva lokassa mahābhayam pucchati.

Loko tividho kilesaloko bhavaloko indriyaloko.

These four sentences are asked – they are one question. How? They are based on a single subject matter – thus it is said (so). “Kenassu nivuto loko – by what is the world enshrouded”, he asks regarding the world. “Kenassu nappakāsati – why does it not shine”, he asks the lack of brightness of the world. “Kissābhilepanam brūsī – do tell, what is it besmeared by”, he asks the besmearing of the world. “Kimṣu tassa mahabbhaya – what is its greatest fear”, he asks the great-fear of that world only.

The world is of three kinds – world of defilements, world of becoming, the world of faculties.

Tattha visajjanā – There the reply is –

“Avijjāya nivuto loko, [ajitāti bhagavā,]

Vivicchā pamādā nappakāsati;

Jappābhilepanam brūmi, dukkhamassa mahabbhaya”nti.

The world is enshrouded by ignorance [the Buddha to Ajita]

It lacks brightness due to perplexity and heedlessness.

I say that it is besmeared with greed. Suffering is its great fear.

Imāni cattāri padāni imehi catūhi padehi visajjitāni paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

Those four sentences are answered by these four sentences – the first (is answered) by the first, the second by the second, the third by the third and the fourth by the fourth.

“Kenassu nivuto loko”ti pañhe “avijjāya nivuto loko”ti visajjanā. Nīvaraṇehi nivuto loko, avijjānīvaraṇā hi sabbe sattā. Yathāha bhagavā “sabbasattānam, bhikkhave, sabbapāṇānam sabbabhūtānam pariyāyato ekameva nīvaraṇam vadāmi yadidam avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbasova, bhikkhave, avijjāya nirodhā cāgā paṭinissaggā natthi sattānam nīvaraṇanti vadāmi”ti. Tena ca paṭhamassa padassa visajjanā yuttā.

To the question “By what (is) would be the world enshrouded?” – “The world is enshrouded by ignorance” is the answer. The world is enshrouded by hindrances (nīvaraṇās) – indeed, due to the hindrance of ignorance, are all beings(enshrouded). As said the Bhagava, “I say that there is only one hindrance for all creatures, all breathing things, all beings – that is – ignorance. All beings have ignorance-hindrance. O monks! From the cessation, the giving up, the forsaking of all ignorance – there is no hindrance for beings – I say”. And, by this, the answer for the first sentence has been suitably furnished.

“Kenassu nappakāsati”ti pañhe “vivicchā pamādā nappakāsati”ti visajjanā. Yo puggalo nīvaraṇehi nivuto, so vivicchati. Vivicchā nāma vuccati vicikicchā. So vicikicchanto nābhisaddahati, na abhisaddahanto vīriyam nārabhati akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriyāya. So idhappamādamanuyutto viharati pamatto, sukke dhamme na uppādiyati, tassa te anuppādiyamānā nappakāsanti, yathāha bhagavā –

“Dūre santo pakāsanti, himavantova pabbato;

Asantettha na dissanti, rattim khittā yathā sarā;

Te guṇehi pakāsanti, kittiyā ca yasena cā”ti.

To the question, “By what would it not shine?” – “It does not shine due to perplexity and heedlessness” is the answer. The person who is enshrouded by hindrances – he is perplexed.

“Vivicchā” means doubt, perplexity. Doubting, he does not have faith. Not having faith, he does not put forth effort for the abandonment of unskillful phenomena and for the manifestation of skillful phenomena. Given to heedlessness here, he dwells heedlessly; the bright phenomena do not arise. Due to their non-arising, they don’t shine (they are not bright).

As said the Bhagava –
From far, the virtuous shine, like the Himalaya mountain,
The unvirtuous are not seen here, like the arrow shot in the dark.
They (the virtuous) shine due to their good qualities, fame and retinue.

Tena ca dutiyassa padassa visajjanā yuttā.
And by this, the answer for the second sentence has been suitably furnished.

“Kissābhilepanam brūsi”ti pañhe “jappābhilepanam brūmi”ti visajjanā. Jappā nāma vuccati tanhā. Sā katham abhilimpati? Yathāha bhagavā – “Ratto attham na jānāti, ratto dhammam na passati; andhantam tadā hoti, yam rāgo sahate nara”nti.

To the question, “Do tell what is it besmeared with?” – “I say that it is besmeared with greed” is the answer. “Jappā” means craving. How does that besmear? As the Bhagava said – “The lustful do not know the welfare, the lustful do not see the Dhamma. Which ever man lust would overcome – for him there is then a blind-darkness.

Sāyam tanhā āsattibahulassa puggalassa “evam abhijappā”ti karitvā tattha loko abhilitto nāma bhavati, tena ca tatiyassa padassa visajjanā yuttā.

This craving, of the intensely-craving person, makes (him) “lustful in such a way” and is said to have besmeared the world there. By this, the answer of the third sentence has been suitably furnished.

“Kim su tassa mahabbhaya”nti pañhe “dukkhamassa mahabbhaya”nti visajjanā. Duvidham dukkham – kāyikañca cetasikañca. Yam kāyikam – idam dukkham, yam cetasikam – idam domanassam. Sabbe sattā hi dukkhassa ubbijjanti, natthi bhayam dukkhena samasamam, kuto vā pana tassa uttaritaram? Tisso dukkhatā – dukkhadukkhatā, saṅkhāradukkhatā, viparināmadukkhatā. Tattha loko odhaso kadāci karahaci dukkhadukkhatāya muccati. Tathā viparināmadukkhatāya. Tam kissa hetu? Honti loka appābādhipi dīghāyukāpi. Saṅkhāradukkhatāya pana loka anupādisesāya nibbānadhātuyā muccati, tasmā saṅkhāradukkhatā dukkham lokassāti katvā dukkhamassa mahabbhayanti. Tena ca catutthassa padassa visajjanā yuttā. Tenāha bhagavā “avijjāya nivuto loko”ti.

To the question, “What is its great fear?” – “Suffering is its great fear” is the answer. There are two kinds of suffering – bodily and mental (of mental factor). That which is bodily suffering – that is dukkha (pain). That which is mental (factor) suffering – that is domanassa (sorrow). All beings fear suffering – there is no fear equal to (fear of) suffering. What is greater than that? There are three kinds of suffering – suffering of pain, suffering of formations, suffering of change. There are some worlds (like rūpāvacara brahma worlds) that are free of suffering of pain to a certain extent. In the same way, from the suffering of change. Why is that? There are in this world, those of no illness and those of long-life. From the suffering of formations, the world is released by remainderless element of Nibbāna. Therefore, taking “suffering” as the suffering of formations pertaining to the world – that is the “Suffering is its great fear”. And by this, the answer to the fourth sentence has been suitably furnished. Therefore said the Bhagava, “The world is enshrouded in ignorance”.



**Savanti sabbadhi sotā, [iccāyasmā ajito,]
Sotānam kim nivāraṇam;
Sotānam samvaram brūhi, kena sotā pidhīyare.**

The streams flow everywhere [Venerable Ajita]
What is the shutting off of the streams?
Do tell the restraint of the streams,
By what are the streams sealed?

Imāni cattāri padāni pucchitāni. Te dve pañhā. Kasmā? Imehi batvādhivacanena pucchitā. Evam samāpannassa lokassa evam samkiliṭṭhassa kiṃ lokassa vodānam vuṭṭhānamiti, evaṃhi āha.

These four sentences are asked. They are two questions. How? These are asked by (using) multiple expressions. Of a world thus engaged, thus defiled – what cleansing and emergence of the world is meant? – It is said thus –

Savanti sabbadhi sotāti. Asamāhitassa savanti abhijjhābyāpādappamādhahulassa. Tattha yā abhijjhā ayam lobho akusalamūlam, yo byāpādo ayam doso akusalamūlam, yo pamādo ayam moho akusalamūlam. Tassevam asamāhitassa chasu āyatanesu tanhā savanti rūpatanhā saddatanhā gandhatanhā rasatanhā phoṭṭhabbatanahā dhammatanahā, yathāha bhagavā – “Savati”ti ca kho, bhikkhave, channetam ajjhāttikānam āyatanānam adhvācanam. Cakkhu savati manāpikesu rūpesu, amanāpikesu paṭihaññatīti. Sotam...pe... ghānam... jivhā... kāyo... mano savati manāpikesu dhammesu, amanāpikesu paṭihaññatīti. Iti sabbā ca savati, sabbathā ca savati. Tenāha “savanti sabbadhi sotā”ti.

“Savanti sabbadhi sotā” – It flows for the unconcentrated, for the intensely covetous-hateful-heedless. There, that which is covetousness – that is lobha (craving), a root of the unskillful. That which is hatred – that is dosa (ill will), a root of the unskillful. That which is heedlessness – that is moha (delusion), a root of the unskillful. For the one who is unconcentrated thus, craving flows onto the six-spheres– form-craving, sound-craving, smell-craving, taste-craving, touch-craving, mental phenomena-craving. As said the Bhagava – “Savati” is the term for these six-internal-spheres, O, monks! The eye flows onto desirable forms, recoils from the undesirable. The ear ... the nose ... the tongue ... the body ... the mind flows onto desirable phenomena, recoils from the undesirable. Thus they all flow, flow everywhere. Therefore it is said, “savanti sabbadhi sotā”.

“Sotānam kiṃ nivāraṇa”nti pariyuṭṭhānavighātam pucchati, idam vodānam. “Sotānam samvaram brūhi, kena sotā pidhīyare”ti anusayasamugghātam pucchati, idam vuṭṭhānam.

“Sotānam kiṃ nivāraṇa” – “What is the shutting off of the streams?” – the squelching of the outflow is asked. This is cleansing (refers to samatha-vipassana).

“Sotānam samvaram brūhi, kena sotā pidhīyare” – “Do tell the restraint of the streams, By what the streams are sealed?” – the uprooting of tendencies is asked. This is emergence (refers to the noble path).

Tattha visajjanā – There the answer is –

**“Yāni sotāni lokasmim, [ajitāti bhagavā,
Sati tesam nivāraṇam;
Sotānam samvaram brūmi, paññāyete pidhīyare”ti.**

Whatever streams there are in this world,
Mindfulness is their shutting off.
I’ll tell the restraint of the streams –
By wisdom they are sealed.

Kāyagatāya satiyā bhāvitāya bahulikatāya cakkhu nāviñchatī manāpikesu rūpesu, amanāpikesu na paṭihaññati, sotam...pe... ghānam... jivhā... kāyo... mano nāviñchatī manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇeṇa? Saṃvutanivāritattā indriyānaṃ. Kena te saṃvutanivāritā? Satiārakkhena. Tenāha bhagavā – “sati tesam nivāraṇa” nti.

By the continual practice of mindfulness immersed in the body, the eye is not drawn to desirable forms, does not recoil from the undesirable, ear ... nose ... tongue ... body ... mind is not drawn to desirable phenomena, does not recoil from the undesirable. Due to what reason? (due to) restraint and shutting off of the faculties. By what are they restrained and shut off? By the guarding of mindfulness. Therefore said the Bhagava – “sati tesam nivāraṇa” (mindfulness is their shutting off).

Paññāya anusayā pahīyanti, anusayesu pahīnesu pariyutṭhānā pahīyanti. Kissa, anusayassa pahīnattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharane kate pupphaphalapallavaṅkurasantati samucchinnā bhavati. Evaṃ anusayesu pahīnesu pariyutṭhānasantati samucchinnā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha bhagavā “paññāyete pidhīyare” ti.

The latent tendencies are abandoned by wisdom. When the latent tendencies are abandoned, (their) manifestation (outburst) is abandoned. The abandonment of latent tendency is (like) what? It is like when there is complete uprooting of a branched tree – the continuity of the flowers, fruits, leaves and shoots is cut off. Thus, when the latent tendencies are abandoned, the continuity of manifestation is cut off, shut off, covered up. By what? By wisdom. Therefore said the Bhagava – “paññāyete pidhīyare” (they are shut off by wisdom).

“Paññā ceva satī ca, [iccāyasmā ajito,]
Nāmarūpañca mārisa;
Etaṃ me puttṭho pabrūhi, katthetam uparujjhatī” ti.
“Yametam pañham apucchi, ajita taṃ vadāmi te;
Yattha nāmañca rūpañca, asesam uparujjhatī;
Viññāṇassa nirodhena, etthetam uparujjhatī” ti.

Where does this wisdom, mindfulness and mind-matter cease,
This is asked by me, do reply, Sir.
What you have asked, Ajita, I will answer that.
Where the mind and the matter cease without remainder,
Due to the cessation of consciousness, here it ceases.

Ayaṃ pañhe anusandhim pucchati. Anusandhim pucchanto kim pucchati? Anupādisesam nibbānadhātum. Tīṇi ca saccāni saṅkhatāni nirodhadhammāni dukkham samudayo maggo, nirodho asaṅkhato. Tattha samudayo dvīsu bhūmīsu pahīyati dassanabhūmiyā ca bhāvanābhūmiyā ca. Dassanena tīṇi samyojanāni pahīyanti sakkāyaditṭhi vicikicchā silabbataparāmāso, bhāvanāya satta samyojanāni pahīyanti kāmaccando byāpādo rūparāgo arūparāgo māno uddhaccam avijjāvasesā [avijjā ca niravasesā (sī. ka.)]. Tedhātuke imāni dasa samyojanāni pañcorambhāgiyāni pañcuddhambhāgiyāni.

In this question he asks about the connection(context). What does he in fact enquire while asking the connection? The remainderless Nibbāna-element. Three Truths are conditioned, are of the nature of cessation – the Truth of Suffering (Dukkha sacca), the Truth of Origination of Suffering (Samudaya sacca), the Truth of the Path leading to Cessation (Magga sacca). the Truth of Cessation (Nirodha sacca) is unconditioned. There, the Truth of Origination of Suffering is abandoned in two spheres – in the sphere of seeing and the in the sphere of developing. By Seeing, three fetters are abandoned – self-

view, doubt, attachment to rites and rituals. By Developing, seven fetters are abandoned – sensual desire, ill-will, form-craving, formless-craving, conceit, restlessness, ignorance. In the three elements – there are these ten fetters – five are orambhāgiya (of the lower side), five are uddhambhāgiya (of the higher side).

Tattha tīṇi samyojanāni sakkāyaditṭhi vicikicchā sīlabbataparāmāso anaññātāññassāmītindriyam adhiṭṭhāya nirujjhanti. Satta samyojanāni kāmaccando byāpādo rūparāgo arūparāgo māno uddhaccam avijjāvasesā aññindriyam adhiṭṭhāya nirujjhanti. Yaṃ pana evaṃ jānāti “khīṇā me jātī”ti, idaṃ khaye ñāṇam. “Nāparam itthattāyā”ti pajānāti, idaṃ anuppāde ñāṇam. Imāni dve ñāṇāni aññātāvindriyam. Tattha yaṅca anaññātāññassāmītindriyam yaṅca aññindriyam, imāni aggaphalam arahattam pāpuṇantassa nirujjhanti, tattha yaṅca khaye ñāṇam yaṅca anuppāde ñāṇam, imāni dve ñāṇāni ekapaññā.

There, three fetters – sakkāya ditṭhi, vicikicchā and sīlabbataparāmāsa are annihilated by the attainment of anaññātāññassāmītindriyam. Seven fetters – kāmaccanda, byāpāda, rūparāgo, arūparāgo, māno, uddhaccam, avijjā – are annihilated by the attainment of aññindriya. What one knows thus, “birth is ended for me” – this is the knowledge of extinction (khaye ñāṇam); (what) one knows thus, “There is nothing after this” – this is knowledge of non-arising (anuppāde ñāṇam). These two knowledges are the faculty of one who has final knowledge (aññātāvindriya). There, what is the faculty of “I will know what is unknown” (anaññātāññassāmītindriya) and the faculty of final knowledge (aññindriya) – these cease for the one who attains the supreme fruit of Arahantship. There, what is knowledge of exhaustion and what is knowledge of non-arising – these two knowledges are one-wisdom.

Api ca ārammaṇasaṅketena dve nāmāni labbhanti, “khīṇā me jātī”ti pajānantassa khaye ñāṇanti nāmaṃ labhati, “nāparam itthattāyā”ti pajānantassa anuppāde ñāṇanti nāmaṃ labhati. Sā pajānanatṭhena paññā, yathāditṭham apilāpanatṭhena sati.

Further, by these terms for an object – two names are obtained – the name ‘knowledge of extinction’ is bestowed for knowing that, “Birth is ended for me”; the name ‘knowledge of non-arising’ is bestowed for knowing that, “There is nothing after this”. It is Wisdom in the sense of knowing. It is mindfulness, as seen in the sense of non-drifting.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpam. Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ. Yāni pañcindriyāni rūpāni, idaṃ rūpam. Tadubhayam nāmarūpam viññāṇasampayuttam tassa nirodham bhagavantam pucchanto āyasmā ajito pārāyane evamāha –

“Paññā ceva sati ca, nāmarūpañca mārīsa;
Etaṃ me puttṭho pabrūhi, katthetam uparujjhatī”ti.

There, that which is the five-clinging-aggregates – this is mind-matter. There, that which is the five kinds of contact phenomena – this is mind. That which is the five form faculties – this is matter. The consciousness associated mind-matter, both – asking about its cessation – Venerable Ajita said thus in Pārāyana vagga – Where does this wisdom, mindfulness and mind-matter cease, this is asked by me, do reply, Sir.

Tattha sati ca paññā ca cattāri indriyāni, sati dve indriyāni satindriyañca samādhindriyañca, paññā dve indriyāni paññindriyañca viriyindriyañca. Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyam.

There, mindfulness and wisdom are the four faculties. Mindfulness is two faculties – satindriya (mindfulness-faculty) and samādhindriya (concentration-faculty). Wisdom is two faculties – paññindriya (wisdom-faculty) and viriyindriya (effort-faculty). Whatever is the believing in, having

confidence in these four faculties – this is saddhindriya (confidence-faculty).

Tattha yā saddhādhipeyyā cittekaggaṭṭā, ayaṃ chandasamādhī. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca chandasamādhī, kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayam chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vossaggaparināṃim.

There, that which is the one-pointedness of mind by the power of confidence – this is chanda samādhī (concentration due to wish). When the mind is concentrated, due to suppression of defilements by the power of reflection or by the power of cultivation – this is abandonment. There, that which is the in and out breath, applied and sustained thought, felt due to perception, aspiration – these are saṅkhārā (formation). Thus, the former concentration due to wish; the abandonment due to suppression of defilements and these saṅkhārā (formations) – (these) one cultivates as the bases of success endowed with both concentration due to wish and conditioned by effort – based on seclusion, based on fading away of craving, based on cessation, based on forsaking.

Tattha yā vīriyādhipeyyā cittekaggaṭṭā, ayaṃ vīriyasamādhī...pe... tattha yā cittādhipeyyā cittekaggaṭṭā, ayaṃ cittasamādhī...pe... tattha yā vimamsādhipeyyā cittekaggaṭṭā, ayaṃ vimamsāsamādhī. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca vimamsāsamādhī, kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayam vimamsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vossaggaparināṃim.

There, that which is the one-pointedness of mind by the power of effort – this is viriya samādhī (concentration due to effort) ... there, that which is the one-pointedness of mind by the power of intent – this is citta samādhī (concentration due to intent) ... there, that which is the one-pointedness of mind by the power of investigation – this is vimamsa samādhī (concentration due to investigation). When the mind is concentrated, due to suppression of defilements, by the power of reflection or by the power of cultivation – this is abandonment. There, that which is the in and out breath, applied and sustained thought, felt due to perception, aspiration – these are saṅkhārā (formation). Thus, the former concentration due to investigation, the abandonment due to suppression of defilements and these saṅkhārā (formations) – one cultivates as the bases of success endowed with both concentration due to investigation and conditioned by effort – based on seclusion, based on fading away of craving, based on cessation, based on forsaking.

Sabbo samādhī ñāṇamūlako ñāṇapubbaṅgamo ñāṇānuparivatti.

Yathā pure tathā pacchā, yathā pacchā tathā pure;

Yathā divā tathā rattim, yathā rattim tathā divā.

Iti vivaṭṭeṇa cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti. Pañcīndriyāṇi kusalāṇi cittasahabhūni citte uppañjamaṇe uppañjanti, citte nirujjhamāṇe nirujjhanti. Nāmarūpaṇca viññāṇaṇhetukaṃ viññāṇapaccayā nibbattaṃ, tassa maggena hetu upacchinno, viññāṇaṃ anāhāraṃ anabhinanditaṃ appaṭisaṇḍhikaṃ taṃ nirujjhati. Nāmarūpamapi ahetu appaccayam punabbhavam na nibbattayati. Evaṃ viññāṇassa nirodhā paññā ca sati ca nāmarūpaṇca nirujjhati. Tenāha bhagavā –

“Yametam pañham apucchi, ajita taṃ vadāmi te;

Yattha nāmaṇca rūpaṇca, asesam uparujjhati;

Viññāṇassa nirodhena, etthetam uparujjhatī”ti.

All concentration is rooted in knowledge, has knowledge as forerunner, circle around knowledge.
As before, so later; as later, so before.
As by day, so by night; as by night, so by day.
Thus, by a open, unbound mind, he develops a bright mind. The five-faculties which are wholesome and appear with the mind, arise when mind arises and cease when the mind ceases. And mind-matter arises rooted in consciousness, caused by consciousness. By Magga, its root is cut off. The consciousness – that is without nourishment, without delighting, without rebirth – ceases. Mind-matter which is un-rooted, without cause, leading to becoming, does not arise. Thus, from the cessation of consciousness, wisdom and mindfulness and mind-matter cease. Therefore said the Bhagava –

What you have asked, Ajita, I will answer that –
Where mind and matter cease without remainder,
Due to the cessation of consciousness, here it ceases.



**“Ye ca saṅkhātadhammāse, [iccāyasmā ajito]
Ye ca sekkhā puthū idha;
Tesam me nipako iriyam, puttḥo pabrūhi mārīsā”ti.**

Those who have mastered the Dhamma,
Those who are the many trainees here,
When you, the wise one, are asked this, tell me, Sir, their modus operandi.

Imāni tīṇi padāni pucchitāni, te tayo pañhā. Kissa?
Sekhāsekhavipassanāpubbaṅgamappahānāyogena, evaṇhi āha. “Ye ca saṅkhātadhammāse”ti arahattam pucchati, “ye ca sekhā puthū idhā”ti sekham pucchati, “tesam me nipako iriyam, puttḥo pabrūhi mārīsā”ti vipassanāpubbaṅgamam pahānam pucchati.

These three sentences which are asked – they are three questions. Of what? Connected with abandonment by the trainee, by the adept and by abandonment (by the practice) with vipassana as forerunner, it is said thus. “Ye ca saṅkhātadhammāse” – “Those who have mastered the Dhamma” – he asks about Arahantship. “ye ca sekhā puthū idhā” – “those who are the many trainees here” – he asks about the trainees. “Tesam me nipako iriyam, puttḥo pabrūhi mārīsā” – “When you, the wise one, are asked this, tell me, Sir, their modus operandi” – he asks about the abandonment (by the practice) with vipassana as forerunner.

Tattha visajjanā – There the answer is –
**“Kāmesu nābhigijjheyya, [ajitāti bhagavā]
Manasānāvilo siyā;
Kusalo sabbadhammānam, sato bhikkhu paribbaje”ti.**

[Bhagava to Ajita] He would not yearn for sensual pleasures,
He would be serene/ pure minded,
Skillful in all phenomena, mindful, the monk would live the renunciate’s life.

Bhagavato sabbam kāyakammam ñāṇapubbaṅgamam ñāṇānuparivatti, sabbam vacīkammam ñāṇapubbaṅgamam ñāṇānuparivatti, sabbam manokammam ñāṇapubbaṅgamam ñāṇānuparivatti. Atīte amse appaṭihatañāṇadassanam, anāgate amse appaṭihatañāṇadassanam, paccuppanne amse appaṭihatañāṇadassanam.

For the Bhagava, all bodily actions have knowledge as forerunner, circle around knowledge; all vocal actions have knowledge as forerunner, circle around knowledge; all mental actions have knowledge as forerunner, circle around knowledge. Of the past, there is unobstructed seeing with knowledge; of the future, there is unobstructed seeing with knowledge; of the present, there is unobstructed seeing with knowledge.

Ko ca ñāṇadassanassa paṭighāto? Yaṃ anicce dukkhe anattani ca aññāṇaṃ adassanam, ayam ñāṇadassanassa paṭighāto. Yathā idha puriso tāraṅkarūpāni passeyya, no ca gaṇanasāṅketena jāneyya, ayam ñāṇadassanassa paṭighāto.

And what can be the limitation (with regard to) of the knowledge through vision? That which is non-knowing, not-seeing as impermanent, suffering and non-self – that is the limitation of the knowledge through vision. Just as a man would see the stars and would not know the count – like this is the limitation of knowledge through vision.

Bhagavato pana appaṭihatañāṇadassanam, anāvaraṇañāṇadassanā hi buddhā bhagavanto. Tattha sekkena dvīsu dhammesu cittaṃ rakkhitaṃ, gedhā ca rājanīyesu dhammesu, dosā ca pariyuṭṭhānīyesu. Tattha yā icchā mucchā patthanā piyāyaṇā kīḷanā, taṃ bhagavā nivārento evamaṃha “kāmesu nābhigijjheyyā”ti.

For the Bhagava, there is unrestricted knowledge through vision. The Buddhas, the Blessed Ones are of unhindered knowledge through vision. There, the mind should be guarded against two phenomena by the trainee – greed with regard to delightful phenomena and ill-will with regard to dislikable phenomena. There, that which are desired, causing infatuation, aspired, dear, amusing – the putting off of that – (regarding that) the Bhagava said thus, “kāmesu nābhigijjheyyā”.

“Manasānāvilo siyā”ti pariyuṭṭhānavighātaṃ āha. Tathā hi sekho abhigijjhanto asamuppannañca kilesaṃ uppādeti, uppannañca kilesaṃ phātim karoti. Yo pana anāvilasaṅkappo anabhigijjhanto vāyamati, so anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. So uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. So anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. So uppannānaṃ kusālānaṃ dhammānaṃ ṭhītiyā asammosaṃ bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

“Manasānāvilo siyā” – (here) ... (If) trainee is covetous, the unarisen defilements arise, arisen defilements swell. The one who strive, with pure intent, uncovetous – generates desire, strives, puts forth effort, applies the mind and endeavors, for the abandoning of the arisen evil, unskillful states. One generates desire, strives, puts forth effort, applies the mind and endeavors, for the arising of the un-arisen skillful states. One generates desire, strives, puts forth effort, applies the mind and endeavors, for the stabilizing, for making clear, frequent practice of, increase, development and completion of the arisen skillful states.

Katame anuppannā pāpakā akusalā dhammā? Kāma vitakko byāpāda vitakko vihiṃsā vitakko, ime anuppannā pāpakā akusalā dhammā. Katame uppannā pāpakā akusalā dhammā? Anusayā akusalamūlāni, ime uppannā pāpakā akusalā dhammā. Katame anuppannā kusālā dhammā? Yāni sotāpannassa indriyāni, ime anuppannā kusālā dhammā. Katame uppannā kusālā dhammā? Yāni atṭhamakassa indriyāni, ime uppannā kusālā dhammā.

What are the unarisen evil unskillful states? Sensual thoughts, thoughts of ill-will, thoughts of harming – these are unarisen evil unskillful states. What are the arisen evil unskillful states? The underlying tendencies rooted in unskillfulness – these are the arisen unskillful states. What are the

un arisen skillful states? Those which are the faculties of Sotāpanna – these are the un arisen skillful states. What are the arisen skillful states? Those which are the faculties of the one who stands on the Path – these are the arisen skillful states.

Yena kāmavitakkam vāreti, idam satindriyam. Yena byāpādavittakkam vāreti, idam samādhindriyam. Yena vihiṃsāvitakkam vāreti, idam vīriyindriyam. Yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvam gameti nādhivāseti, idam paññindriyam. Yā imesu catūsu indriyesu saddahanā okappanā, idam saddhindriyam.

By which the sensual thoughts are warded off – this is mindfulness-faculty. By which thoughts of ill-will are warded off – this is concentration-faculty. By which thoughts of harming are warded off – this is effort-faculty. By which, (as and) when the evil, unskillful states are abandoned, dispelled, put an end to, sent to extinction, is not tolerated – this is wisdom-faculty. What is the believing in, having confidence in – these four faculties – this is faith-faculty.

Tattha saddhindriyam kattha datṭhabbam? Catūsu sotāpattiyaṅgesu. Vīriyindriyam kattha datṭhabbam? Catūsu sammappadhānesu. Satindriyam kattha datṭhabbam? Catūsu satipatṭhānesu. Samādhindriyam kattha datṭhabbam? Catūsu jhānesu. Paññindriyam kattha datṭhabbam? Catūsu ariyasaccesu. Evam sekho sabbehi kusalehi dhammehi appamatto vutto bhagavatā anāvilatāya manasā. Tenāha bhagavā “manasānāvilosiyā”ti.

There, where can the faith-faculty be seen? In the four components of Sotāpatti. Where can the effort-faculty be seen? In the four Right Efforts. Where can the mindfulness-faculty be seen? In the four satipatṭhāna (four foundations of mindfulness). Where can the wisdom-faculty be seen? In the Four Noble Truths. Thus, the trainee is said (by the Bhagava) to be heedful in all skillful states with a serene mind. Therefore said the Bhagava, “manasānāvilosiyā”.

“Kusalo sabbadhammāna”nti loko nāma tividho kilesaloko bhavaloko indriyaloko. Tattha kilesalokena bhavaloko samudāgacchati, so indriyāni nibbatteti, indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā dassanapariññāya ca bhāvanāpariññāya ca. Yādā hi sekho ñeyyam parijānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallam gacchanti – dassanakosallañca bhāvanākosallañca.

“Kusalo sabbadhammāna” – the world is or three kinds – the world of defilements, the world of becoming, the world of faculties. There, due to the world of defilements, the world of becoming arises. That gives rise to faculties. When the faculties are developed, comprehension comes to be, for the one who can be led (ñeyya puggala). This (comprehension) ought to be investigated in two ways – comprehension in terms of seeing and comprehension in terms of developing. When the trainee comprehends what is to be comprehended (that is, the conditioned states – saṅkhāra), then it is with disinterestedness, it is with perception and attention there is comprehension of that which is to be comprehended. Of that, two states get mastered – the mastery of seeing and the mastery of developing.

Tam ñāṇam pañcavidhena veditabbam: abhiññā pariññā pahānam bhāvanā sacchikiriyā. Tattha katamā abhiññā? Yam dhammānam salakkhaṇe ñāṇam dhammapaṭisambhidā ca atthapaṭisambhidā ca, ayam abhiññā. Tattha katamā pariññā? Evam abhijānitvā yā parijānanā “idam kusalam, idam akusalam, idam sāvajjam, idam anavajjam, idam kaṇham, idam sukkam, idam sevittabbam, idam na sevittabbam, ime dhammā evamgahitā, idam phalam nibbattenti, tesam evamgahitānam ayam attho”ti, ayam pariññā.

That knowledge is to be experienced by five ways – knowledge(abhiññā), comprehension(pariññā), abandonment(pahānam), development(bhāvanā), realization(sacchikiriyā).

There, what is abhiññā? Whatever is the characteristic-knowledge of the phenomena – that is – analytical knowledge of the Law and analytical knowledge of the meaning – this is abhiññā. There, what is comprehension (pariññā)? Having known thus, that which is the knowing as, “This is skillful, this is unskillful, this is blameworthy, this is not blameworthy, this is dark, this is bright, this is to be abided by, this is not to be abided by, ‘when these states/Dhammas are taken up thus, they produce this result’, ‘when they are taken up thus, this is the meaning’ – this is comprehension.

Evam parijānitvā tayo dhammā avasitṭhā bhavanti pahātabbā bhāvetabbā sacchikātabbā ca. Tattha katame dhammā pahātabbā? Ye akusalā. Tattha katame dhammā bhāvetabbā? Ye kusalā. Tattha katame dhammā sacchikātabbā? Yam asaṅkhatam. Yo evam jānāti ayam vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo, āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgatoti, tenāha bhagavā “kusalo sabbadhammāna”nti.

After comprehending thus, three remaining dhammas come to be – those which should be abandoned, those that should be developed, those that should be realized.

There, what dhammas should be abandoned? What are unskillful.

There, what dhammas should be developed? What are skillful.

There, what dhammas should be realized? What is unconditioned.

Who knows thus – he is said to be proficient in meaning, proficient in the Dhamma/ Law, proficient in goodness, proficient in fruitfulness, proficient in gaining, proficient in reducing, proficient in the modus operandi, endowed with great proficiency. Therefore said the Bhagava, “kusalo sabbadhammānam”.

“Sato bhikkhu paribbaje”ti tena ditṭhadhammasukhavihārattham abhikkante paṭikkante ālokite vilokite samīñjite [sammiñjite (sī.)] pasārite saṅghāṭipattacīvaradhāraṇe asite pīte khāyite sāyite uccārapassāvakamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇḥibhāve satena sampajānena vihātabbam.

“Sato bhikkhu paribbaje” means for the sake of that visible state of pleasant dwelling, one should dwell with mindfulness and alertness, while going forward, returning, looking ahead, looking away, bending the limbs, stretching the limbs, donning the robes and bowl, eating, drinking, chewing, tasting, urinating, defecating, going, standing, sitting, sleeping, waking up, speaking and keeping silent.

Imā dve cariyā anuññātā bhagavatā ekā visuddhānam, ekā visujjhantānam. Ke visuddhā? Arahanto. Ke visujjhantā? Sekkhā. Katakiccāni hi arahato indriyāni. Yam bojjham, tam catubbidham dukkhassa pariññābhisamayena samudayassa pahānābhisamayena maggassa bhāvanābhisamayena nirodhassa sacchikiriyābhisamayena, idam catubbidham bojjham yo evam jānāti, ayam vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha bhagavā “sato bhikkhu paribbaje”ti, tenāha –

There are two practises that are sanctioned by the Bhagava – one for the pure ones and one for those who are being purified. Who are the pure ones? The arahants. Who are the ones who are being purified? The trainees. Indeed the faculties of the arahants have done their task. The subject to be known, is four-fold – by the actualization of the comprehension of Dukkha, by the actualization of the abandoning of the Samudaya, by the actualization of the developing of the Path, by the actualization of the realization of the Nirodha. Who know thus, this four-fold subject to be known – he is said as – going forward mindfully, returning mindfully, due to the extinction of craving, extinction of ill-will, extinction of delusion. Therefore said the Bhagava “sato bhikkhu paribbaje”. Therefore, it is said –

“Kāmesu nābhigijjheyya, [ajitāti bhagavā]
Manasānāvilo siyā;
Kusalo sabbadhammānam, sato bhikkhu paribbaje”ti.
Evam pucchitabbam, evam visajjitabbam.
He would not yearn for sensual pleasures,
He would be serene/ pure minded,
Skillful in all phenomena, mindful, the monk would live the renunciate’s life.
It should be asked thus, it should be answered thus.

Suttassa ca anugīti atthato ca byañjanato ca samānetabbā. Atthāpagatam hi byañjanam
samphappalāpam bhavati. Dunnikkhattassa padabyañjanassa atthopi dunnayo bhavati, tasmā
atthabyañjanūpetam saṅgāyitabbam. Suttañca pavacinitabbam. Kim idam suttaṃ āhacca vacanam
anusandhivacanam nītattham neyyattham saṃkilesabhāgiyam nibbedhabhāgiyam
asekkhabhāgiyam? Kuhiṃ imassa suttassa sabbāni saccāni passitabbāni, ādimajjhapariyosāneti?
Evam suttaṃ pavacetabbam. Tenāha āyasmā mahākaccāyano – “yam pucchitañca vissajjitañca,
suttassa yā ca anugīti”ti.

The paraphrasing verse should be brought together by meaning and phrasing. A phrasing devoid of meaning becomes frivolous talk. The meaning of a badly laid down phrasing of words becomes garbled. Therefore, meaningful phrasing should be laid down. And the sutta could be investigated (thus) – ‘Is this sutta said by the Bhagava (himself), said by the disciple (or related to a statement said by a disciple), (to be) taken as it is said, (to be) taken in a specific meaning, said in connection with defilements, said in relation to disenchantment, said in relation to arahanthood?’ Where can all the Truths be seen in this sutta – in the beginning, middle or end? Thus the sutta should be investigated. Therefore, Venerable Mahākaccāyana said – “yam pucchitañca vissajjitañca, suttassa yā ca anugīti”.

Niyutto vicayo hāro.
The Vicaya Hāra is elucidated.

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Padatṭhāna Hāra

Padatṭhāna hāra is a way of studying the phenomena (dhamma) in terms of their basis or footing – whatever is a supportive factor or a causal factor of a phenomenon.

The following is verse that explains what this hāra is about.

Dhammam deseti jino, tassa ca dhammassa yam padatṭhānam;
Iti yāva sabbadhammā, eso hāro padatṭhāno.

The Victor teaches a phenomenon – the bringing forth of the basis of that phenomenon – and that of all the other phenomena as well – this is the Padatṭhāna hāra.

Padatṭhānahāravibhaṅgo is the original text explaining the Padatṭhāna hāra in detail with examples.

4. Padatṭhānahāravibhaṅgo – with English translation

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Tattha katamo padatṭhāno hāro? “Dhammam deseti jino”ti, ayam padatṭhāno hāro.
Therein what is the padatṭhāna hāra? (It is the verse beginning with) “The Victor preaches the Dhamma...” – this is the padatṭhāna hāra.

Kim deseti?

Sabbadhammayāthāvaasamapaṭivedhalakkhaṇā avijjā, tassā vipallāsā padatṭhānam.
Ajjhosānalakkhaṇā tanhā, tassā piyarūpam sātārūpam padatṭhānam.
Patthanalakkhaṇo lobho, tassa adinnādānam padatṭhānam.
Vanṇasanṭhānabyañjanaggahaṇalakkhaṇā subhasaññā, tassā indriyāsaṃvaro padatṭhānam.
Sāsavaphassaupagamānalakkhaṇā sukhasaññā, tassā assādo padatṭhānam.
Saṅkhalalakkhaṇānam dhammānam asamanupassanalakkhaṇā niccasaññā, tassā viññāṇam padatṭhānam.
Aniccasaññādukkhasaññā asamanupassanalakkhaṇā attasaññā, tassā nāmakāyo padatṭhānam.
Sabbadhammasamapaṭivedhalakkhaṇā vijjā, tassā sabbam neyyam padatṭhānam.
Cittavikkhepaṭisaṃharaṇalakkhaṇo samatho, tassa asubhā padatṭhānam.
Icchāvacaraṭisaṃharaṇalakkhaṇo alobo, tassa adinnādānā veramanī padatṭhānam.
Abyāpajjalakkhaṇo adoso, tassa pāṇātipātā veramanī padatṭhānam.
Vatthuavippaṭipattilakkhaṇo amoho, tassa sammāpaṭipatti padatṭhānam.
Vinīlakavipubbakagahaṇalakkhaṇā asubhasaññā, tassā nibbidā padatṭhānam.
Sāsavaphassaparijānanalakkhaṇā dukkhasaññā, tassā vedanā padatṭhānam.
Saṅkhalalakkhaṇānam dhammānam samanupassanalakkhaṇā aniccasaññā, tassā uppādavayā padatṭhānam.
Sabbadhammaabhinivesalakkhaṇā anattasaññā, tassā dhammasaññā padatṭhānam.

What does it expound?

The attribute of “not-fathoming of all phenomena” is ignorance (avijjā) – its basis is misapprehension (vipallāsa).

The attribute of “attachment” is craving (tanhā) – its basis is the desirable (piyarūpa) and the dear (sātārūpa).

The attribute of “wanting” is desire (lobha) – its basis is “taking what is not given” (adinnādāna).

The attribute of “taking note of the color, shape and features” is perception-of-beauty (subha saññā) – its basis is non-restraint of faculties (indriya asaṃvara).

The attribute of “experiencing contact, accompanied by cankers is perception-of-pleasantness (subha saññā) – its basis is the relishing (assāda).

The attribute of “not perceiving the fabricated-ness of phenomena” is perception-of-permanence (nicca saññā) – its basis is consciousness (viññāṇam).

The attribute of “not perceiving the perception-of-impermanence and perception-of-suffering” is perception-of-self (atta saññā) – its basis is the mind-and-matter (nāma-rūpa).

The attribute of “fathoming all phenomena” is wisdom (vijjā) – its basis is the full knowledge (that is, of the Four Noble Truths) that lead forth.

The attribute of “removal of mental distraction” is concentration (samatha) – its basis is the (contemplation of) un-beautiful (asubha).

The attribute of “avoidance of dwelling on the desirable” is non-desire (alobha) – its basis is abstaining from taking what is not given.

The attribute of “not hating” is good-will (adosa) – its basis is abstaining from killing living beings.

The attribute of “comprehending the relevant” is wisdom (amoha) – its basis is Practicing Correctly (sammā paṭipatti).

The attribute of “taking up (the sign or theme of) the bruised and festering (corpse image)” is perception-of-unbeautiful (asubha saññā) – its basis is disgust.

The attribute of “accurately discerning the canker associated contact” is perception-of-suffering (dukkha saññā) – its basis is sensation (vedanā).

The attribute of “perceiving fabricated-ness of phenomena” is the perception-of-impermanence (anicca saññā) – its basis is the “arising and passing” (uppādavayā).

The attribute of “being uninclined towards every phenomena” is the of perception-of-non-self – its basis is the “perception of the mere phenomena”.

Pañca kāmagonā kāmārāgassa padatṭhānam,
pañcindriyāni rūpīni rūparāgassa padatṭhānam,
chatṭhāyatanam bhavarāgassa padatṭhānam,
nibbattabhavānupassitā pañcannam upādānakkhandhānam padatṭhānam,
pubbenivāsānussati ñāṇadassanassa padatṭhānam.

Okappanalakkhaṇā saddhā adhimuttipaccupatṭhānā ca,
anāvilalakkhaṇo pasādo sampasīdanapaccupatṭhāno ca.

Abhipatthiyanalakkhaṇā saddhā, tassā aveccapasādo padatṭhānam.
Anāvilalakkhaṇo pasādo, tassa saddhā padatṭhānam.
Ārambhalakkhaṇam vīriyam, tassa sammappadhānam padatṭhānam.
Apilāpanalakkhaṇā sati, tassā satipatṭhānam padatṭhānam.
Ekaggalakkhaṇo samādhi, tassa jhānāni padatṭhānam.
Pajāṇanalakkhaṇā paññā, tassā saccāni padatṭhānam.

The five strands of sensuality are the basis of sensual desire.

The five material faculties are the basis of the desire for a material-state.

The six sense bases are the basis of the desire for becoming.

Desiring for certain states of being is the basis of aggregate-clinging.

Contemplation of previous births is the basis of the vision of knowledge (ñāṇadassana).

Characterized by certainty is confidence and resolute devotion.

Characterized by clarity is brightness and happiness.

Faith has the nature of confidence – its basis is unshakeable conviction.

Conviction has the nature of clarity – its basis is confidence.

Effort has the nature of initiating – its basis is Proper Exertion (sammappadhānam).

Mindfulness (sati) has the nature of non-distraction – its basis is the Foundations of Mindfulness (satipatṭhāna).

Concentration (samādhi) has the nature of one-pointedness – its basis is the jhānas (states of absorption concentration).

Wisdom (paññā) has the nature of knowing – its basis are the Truths (Sacca).

Aparo nayo, assādamanasikāralakkhaṇo ayonisomanasikāro, tassa avijjā padatṭhānam.

Saccasammohanalakkhaṇā avijjā, sā saṅkhārānam padatṭhānam.

Punabbhavavirohanalakkhaṇā saṅkhārā, te viññāṇassa padatṭhānam.

Opapaccayikanibbattilakkhaṇam viññāṇam, tam nāmarūpassa padatṭhānam.

Nāmakāyarūpakāyasaṅghātalakkhaṇam nāmarūpam, tam chalāyatanassa padatṭhānam.

Indriyavavatthānalakkhaṇam chalāyatanam, tam phassassa padatṭhānam.

Cakkhurūpaviññāṇasannipātalakkhaṇo phasso, so vedanāya padatṭhānam.

Itṭhānitṭhaanubhavanalakkhaṇā vedanā, sā tanhāya padatṭhānam.

Ajjhosānalakkhaṇā tanhā, sā upādānassa padatṭhānam.

Opapaccayikam upādānam, tam bhavassa padatṭhānam.

Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo, so jātiyā padatṭhānam.

Khandhapātubhavanalakkhaṇā jāti, sā jarāya padatṭhānam.

Upadhiparipākālakkaṇā jarā, sā maraṇassa padatṭhānam.

Jīvitindriyupacchedalakkhaṇam maraṇam, tam sokassa padatṭhānam.

Ussukakārako soko, so paridevassa padatṭhānam.

Lālappakārako paridevo, so dukkhassa padatṭhānam.

Kāyasampīḷanam dukkham, tam domanassassa padatṭhānam.

Cittasampīḷanam domanassam, tam upāyāsassa padatṭhānam.

Odahanakārako upāyāso, so bhavassa padatṭhānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti so bhavo, tam saṃsāraṇa padatṭhānam.

Another way,

The characteristic of attending to the relishable is inappropriate attention (ayoniso manasikāra) – its basis is ignorance.

The characteristic of confusion with regard to truths is ignorance – it is the basis for fabrications.

The characteristic of renewed rebirth is formations – it is the basis for consciousness.

The characteristic of actual rebirth is consciousness – it is the basis for mind and matter.

The characteristic of setting forth of the faculties is the six bases – it is the basis for contact.

The characteristic of the coming together of eye-form-consciousness is contact, it is the basis for sensation.

The characteristic of experiencing as likable and unlikeable is sensation – it is the basis for craving.

The characteristic of adhering to is craving – it is the footing for clinging (sustenance).

The characteristic of taking appearance is clinging (sustenance) – that is the footing for becoming.

The characteristic of arising of mind-matter is becoming – that is the footing for birth.

The characteristic of appearance of aggregates is birth – that is the footing for aging.

The characteristic of decay of clung-to is aging – that is the footing for death.

The characteristic of cutting off of the life faculty is death – that is the footing for sorrow.

Sorrow makes torment (ussuka) – that is the footing for lamentation.

Wailing is lamentation (parideva) – that is the footing for suffering.

Bodily pain is suffering (dukkha) – that is the footing for mental discomfort.

Mental pain is mental discomfort (domanassa) – that is the footing for grief.

Grief gets accumulated – that is the footing for becoming.

When these factors of becoming come together in unison, that is becoming – it is the footing for the rounds of rebirth.

Niyyānikalakkhaṇo maggo, so nirodhassa padaṭṭhānam.

Titthaññutā pītaññutāya padaṭṭhānam,

pītaññutā pattaññutāya padaṭṭhānam,

pattaññutā attaññutāya padaṭṭhānam,

attaññutā pubbekatapuññatāya padaṭṭhānam,

pubbekatapuññatā patirūpadesavāsassa padaṭṭhānam,

patirūpadesavāso sappurisūpanissayassa padaṭṭhānam,

sappurisūpanissayo attasammāpanīdhānassa padaṭṭhānam,

attasammāpanīdhānam sīlānam padaṭṭhānam,

sīlāni avippaṭṭisārassa padaṭṭhānam,

avippaṭṭisāro pāmojjassa padaṭṭhānam,

pāmojjaṃ pītiyā padaṭṭhānam,

pīti passaddhiyā padaṭṭhānam,

passaddhi sukhassa padaṭṭhānam,

sukham samādhissa padaṭṭhānam,

samādhi yathābhūtañāṇadassanassa padaṭṭhānam,

yathābhūtañāṇadassanam nibbidāya padaṭṭhānam,

nibbidā virāgassa padaṭṭhānam,

virāgo vimuttiyā padaṭṭhānam.

Vimutti vimuttiñāṇadassanassa padaṭṭhānam.

The characteristic nature of leading forth is the Path, it is the footing for cessation.

Having knowledge (in the meditation skills and objects) (tittaññutā) is the basis for development of meditation.

Knowing how to develop meditation (pītaññutā) is the basis for attainment of growth in meditation.

Knowing how to attain growth in meditation (pattaññutā) is the basis for knowing one's possession of the five kinds of right efforts.

Knowing about one's capability (attaññutā) is the basis for having done merits previously.

Being one with previously done merit (pubbekatapuññatā) is the basis for living in a suitable place.

Living is a suitable place (patirūpadesavāsa) is the basis for associating with good men.

Associating with good men (sappurisūpanissaya) is the basis for having the right bent of purpose for oneself.

Having the right bent of purpose for oneself (attasammāpanidhi) is the basis for morality.

Morality (sīla) is the basis for remorselessness.

Remorselessness (avippaṭṭisāra) is the basis for delight.

Delight (pāmojja) is the basis for joy.

Joy (pīti) is the basis for tranquility.

Tranquility (passadhi) is the basis for Happiness.

Happiness (sukha) is the basis for concentration.

Concentration (samādhi) is the basis for vision of things as they are.

Seeing things as they are (yathābhūtañāṇadassana) is the basis for disgust.

Disgust (nibbida) is the basis for disenchantment.

Disenchantment (virāga) is the basis for release.

Release (vimutti) is the basis for the knowledge-and-vision-of-release (vimuttiñāṇadassana).

Evam yo koci upanissayo yo koci paccayo, sabbo so padaṭṭhānam.

Thus anything that is supportive, anything that is causal – all of that is the basis.

Tenāha āyasmā mahākaccāyano “dhammam deseti jino”ti.

Therefore said the Venerable MahaKaccāyana – “The Victor preached the Dhamma...”

Niyutto padatṭhāno hāro.

The Padatṭhāna Hāra has been elucidated.

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Lakkhaṇa Hāra

Lakkhaṇa hāra is a way of understanding a *sutta* or discourse by bringing into consideration all other phenomena that are similar to the phenomena that is being explained – thus giving a broad based view of the discourse.

The following is verse that explains what this hāra is about.

Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci;
Vuttā bhavanti sabbe, so hāro lakkhaṇo nāma.

When one phenomenon that is mentioned, any other phenomena that are of similar characteristic, all of them are said to be mentioned – this is the Lakkhaṇa Hāra.

Lakkhaṇahāravibhaṅgo is the original text explaining the Lakkhaṇa hāra in detail with examples.

5. Lakkhaṇahāravibhaṅgo –with English translation

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Tattha katamo lakkhaṇo hāro? “Vuttamhi ekadhamme”ti, ayaṃ lakkhaṇo hāro.
There, what is the lakkhaṇa hāra? The verse – “When one phenomenon is mentioned”, is (about) the lakkhaṇa hāra.

Kim lakkhayati? Ye dhammā ekalakkhaṇā, tesam dhammānam ekasmim dhamme vutte avasitṭhā dhammā vuttā bhavanti.
Yathā kim bhavē?
What does it distinguish (mark)?
Those phenomena (that are) of similar characteristic – when one of those phenomena is mentioned, the remaining phenomena are also said to be mentioned.
Like what?

Yathāha bhagavā –
“Cakkhum, bhikkhave, anavatṭhitam ittaram parittam pabhaṅgu parato dukkham byasanam calanam kukkuḷam saṅkhāram vadhakam amittamajjhe.
Imasmim cakkhusmim vutte avasitṭhāni ajjhātikāni āyatanāni vuttāni bhavanti.
Kena kāraṇena? Sabbāni hi cha ajjhātikāni āyatanāni vadhakatṭhena ekalakkhaṇāni.
As the Blessed One said –
The eye, O! Monks, is unsteady, short-lived, insignificant, perishable, the other, suffering, misfortune, agitation, hellish, formed, deadly, amongst enemies.
When the eye is mentioned, the remaining internal bases are also said to be mentioned.
Due to what reason? All the six internal bases are of similar characteristic in terms of being deadly.

Yathā cāha bhagavā –
“Atīte, rādhā, rūpe anapekkho hohi, anāgatam rūpam mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.
Imasmim rūpakhandhe vutte avasitṭhā khandhā vuttā bhavanti.

Kena kāraṇeṇa? Sabbe hi pañcakkhandhā yamakovādasutte vadhakatthēna ekalakkhaṇā vuttā.

As the Blessed One said –

O, Radha! Do not long for the past forms; do not delight in the future forms;

practice for the disenchantment, dispassion, cessation, relinquishment, forsaking of the present form.

When the aggregate of form is mentioned, the remaining aggregates are said to be mentioned.

Due to what reason? As it is mentioned in the Yamakaovāda Sutta, all the five aggregated are of similar character in terms of being deadly.

Yathā cāha bhagavā –

“Yesaṇca susamāraddhā, niccam kāyagatāsati;

Akiccam te na sevanti, kicce sātaccakārino”.

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā dhammagatā ca.

Tathā yaṃ kiñci diṭṭhaṃ vā suttaṃ vā mutaṃ vāti vutte vuttaṃ bhavati viññātaṃ.

As the Blessed One said –

Those who have thoroughly undertaken the practice – the constant contemplation immersed in the body – they never abide in inaction, they do the work continuously.

Thus when the contemplation immersed in the body is mentioned – the contemplation immersed in sensations, those immersed in the mind and in the phenomena are also said to be mentioned.

Therefore (when) anything that is seen or heard or felt is mentioned, that which is cognized is also said to be mentioned.

Yathā cāha bhagavā –

Tasmātiha tvam bhikkhu kāye kāyānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Ātāpī”ti vīriyindriyam,

“sampajāno”ti paññindriyam,

“satimā”ti satindriyam,

“vineyya loke abhijjhādomanassa”nti samādhindriyam,

evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūrim gacchanti.

Kena kāraṇeṇa, ekalakkhaṇattā catunnam indriyānam.

As said the Blessed One –

Therefore, here you monk, dwell contemplating body in the body – ardent, alert, mindful, having abandoned craving and displeasure in the world.

“Ardent” (ātāpī) is the faculty of effort;

“alert” (sampajāno) is the faculty of wisdom;

“mindful” (satimā) is the faculty of mindfulness;

“having abandoned craving and displeasure in the world” (vineyya loke abhijjhādomanassa) is the faculty of concentration.

Thus while dwelling contemplating body in body, the practice of the four foundations of mindfulness get completion.

Due to what reason? As the four faculties are of similar characteristic.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūrim gacchanti,

catūsu sammappadhānesu bhāviyamānesu cattāro iddhipādā bhāviyamānesu pañcindriyāni

bhāvanāpāripūrim gacchanti,

catūsu iddhipādesu bhāvanāpāripūrim gacchanti, pañcasu indriyesu bhāviyamānesu pañca balāni

bhāvanāpāripūrim gacchanti,

pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūrim gacchanti,

sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati,

sabbeva bodhaṅgamā dhammā bodhipakkhiyā bhāvanāpāripūrim gacchanti.

Kena kāraṇeṇa, sabbe hi bodhaṅgamā bodhipakkhiyā neyyānikalakkhaṇeṇa ekalakkhaṇā, te

ekalakkhaṇattā bhāvanāpāripūrim gacchanti.

When the four foundations of mindfulness are practiced, the four right efforts get completion.
When the four right efforts are practiced, when the four bases of success are practiced, the five faculties get completion.

When the five faculties are practiced, the five strengths get completion.

When the five strengths are practiced, the seven factors of enlightenment get completion.

When the seven factors of enlightenment are practiced, the Eight-fold Noble Path gets completion;
and all the phenomena that are the factors of enlightenment, the wings of awakening, (they) get completion.

Due to what reason?

For all the phenomena that are factors of enlightenment, the wings of awakening – (they) are of the similar characteristic of leading out (of saṃsāra) – those that are of similar characteristic get completion.

Evam akusalāpi dhammā ekalakḥaṇattā pahānam abbattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahīyanti,

āhārā cassa parīññam gacchanti,

upādānehi anupādāno bhavati,

yogehi ca visamyutto bhavati,

ganthehi ca vippayutto bhavati,

āsavehi ca anāsavo bhavati,

oghehi ca nitthinno bhavati,

sallehi ca visallo bhavati,

viññāṇatṭhitiyo cassa parīññam gacchanti,

agatigamanehi na agatim gacchati,

evam akusalāpi dhammā ekalakḥaṇattā pahānam abbattham gacchanti.

Thus also, the unwholesome phenomena that are of similar characteristic vanish.

When the four foundations of mindfulness are practised, the misapprehensions (vipallāsa) get abandoned;

and the nutriments (āhārā) get comprehended;

in the clingings (upādāna) there is un-clinging;

there is detachment from the bonds (yoga);

there is dissociation from the ties (gantha);

there is de-intoxication from the intoxicants (āsava);

there is crossing over from the floods (ogha);

there is dart-removal from the darts (salla);

the establishment of consciousness gets comprehended;

those who are going on the wrong path do not go on the wrong path (anymore) – thus the

unwholesome phenomena also which are of similar characteristic get abandoned, vanished.

Yattha vā pana rūpindriyam desitam, desitā tattheva rūpadhātu rūpakḥandho rūpañcāyatanam.

Yattha vā pana sukhā vedanā desitā, desitam tattha sukhindriyam somanassindriyam,

dukkhasamudayo ca ariyasaccam.

Yattha vā pana dukkhā vedanā desitā, desitam tattha dukkhindriyam domanassindriyam dukkhañca ariyasaccam.

Yattha vā pana adukkhamasukhā vedanā desitā, desitam tattha upekkhindriyam sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā anuseti.

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā

salāyatanam, salāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā

upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañam

sokaparidevadukkhadomanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa

samudayo hoti.

So ca sarāga-sadosa-samoha-saṃkilesa-pakkhena hātabbo,

vītarāgavītadosavītamohaariyadhammehi hātabbo.

Or where the faculty of form is taught, there itself the form-element, form-aggregate and form-base are taught.

Or where the pleasant sensation is taught, there pleasantness of body faculty, pleasantness of mind faculty and the Noble Truth of Arising of Suffering are taught.

Or where the painful sensation is taught, there painfulness of body faculty, painfulness of mind faculty and the Noble Truth of Suffering is taught.

Or where the neither painful nor pleasant sensation is taught, there equanimity faculty and the entire dependent co-arising is taught.

Due to what reason?

For ignorance recurs with the neither painful nor pleasant sensation (adukkhamasukha vedanā).

Dependent on ignorance, formations arise.

Dependent on formations, consciousness arises.

Dependent on consciousness, mind and form arise.

Dependent on mind and form, the six sense bases arise.

Dependent on the six sense bases, contact arises.

Dependent on contact, sensation arises.

Dependent on sensation, craving arises.

Dependent on craving, clinging arises.

Dependent on clinging, becoming arises.

Dependent on becoming, birth arises.

Dependent on birth, aging-death-sorrow-lamentation-pain-suffering-grief arise.

Thus the entire suffering-aggregate arises.

With regard to those (phenomena) that are affiliated with lust, with ill-will, with delusion – defilements – thus would it go (in consonance with dependent co-arising).

In terms of the phenomena that are devoid of craving, devoid of ill-will, devoid of ignorance – the Noble phenomena – thus would it go (contrary to dependent co-arising).

Evam ye dhammā ekalakkhaṇā kiccatō ca lakkhaṇato ca sāmāññato ca cutūpapātato ca, tesam dhammānaṃ ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā mahākaccāyano “vuttamhi ekadhamme”ti.

Thus, those phenomena that are of similar characteristic in terms of action, character, sameness and origination-and-cessation – of those phenomena – when one phenomenon is mentioned, the remaining phenomena are said to be mentioned.

Therefore said the Venerable Mahā Kaccāyana – “When one phenomenon is mentioned...”.

Niyutto lakkhaṇo hāro.

The Lakkhaṇa Hāra has been elucidated.

Āvaṭṭa Hāra

Āvaṭṭa hāra is a way of interpreting a sutta or discourse. Here, the analysis of a sutta reverts to the counterpart ideas from what can be comprehended in a Teaching.

The following verse explains this hāra in brief:

Ekamhi padaṭṭhāne, pariyesati sesakam, padaṭṭhānam;
Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro.

When there is one Footing, it searches for remaining footing and converts to the counter-part (paired one)- This is the hāra called Āvaṭṭa.

(Footing means the cause and condition of any phenomena)

Below is the original text that explains this hāra in detail using examples.

7. Āvaṭṭahāravibhaṅgo – with English translation

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Tattha katamo āvaṭṭo hāro? “Ekamhi padaṭṭhāne”ti ayam.

There what is Āvaṭṭa hāra? ‘when there is one footing...’ – this (is Āvaṭṭa hāra).

**“Ārambhatha nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senam, naḷāgāraṃva kuñjaro”ti.**

Exert yourself, Go forth,
Devote yourself / Be zealous in the Buddha’s Teaching;
Destroy the Death’s army, like an elephant destroys a reed-hut.

“Ārambhatha nikkamathā”ti vīriyassa padaṭṭhānam.
“Yuñjatha buddhasāsane”ti samādhissa padaṭṭhānam.
“Dhunātha maccuno senam, naḷāgāraṃva kuñjaro”ti paññāya padaṭṭhānam.

‘ārambhatha nikkamatha’ is viriya’s cause and condition; viriya’s footing.
‘yuñjatha buddhasāsane’ is viriya’s cause and condition; samādhi’s footing.
‘Dhunātha maccuno senam, naḷāgāraṃva kuñjaro’ is paññā’s cause and condition; paññā’s footing.

“Ārambhatha nikkamathā”ti vīriyindriyassa padaṭṭhānam.
“Yuñjatha buddhasāsane”ti samādhindriyassa padaṭṭhānam.
“Dhunātha maccuno senam, naḷāgāraṃva kuñjaro”ti paññindriyassa padaṭṭhānam.
Imāni padaṭṭhānāni desanā.

‘Ārambhatha nikkamatha’ is viriyindriya’s cause and condition; viriyindriya’s footing.
‘Yuñjatha buddhasāsane’ is samādhindriya’s cause and condition; samādhindriya’s footing.
‘Dhunātha maccuno senam, naḷāgāraṃva kuñjaro’ is paññindriya’ cause and condition;

paññindriya's footing.
These footings are the Teaching.

Ayuñjantānam, vā sattānam, yoge, yuñjantānam, vā ārambho.

{From here āvaṭṭa hāro begins} This is for the sake of exertion of unzealous beings (beings of immature wisdom) or for the sake of instigating the zealous beings (beings of mature wisdom). [I have consulted the Nettivibhāvinī for this meaning].

Tattha ye na yuñjanti, te pamādamūlakā na yuñjanti. So pamādo duvidho tanhāmūlako avijjāmūlako ca.

There (in them), those who are not zealous, are not zealous due to the root cause of heedlessness. That heedlessness (pamāda) is of two types – craving-rooted and ignorance-rooted.
{ pamāda is of two kinds tanhā-mūlaka and avijjāmūlaka }

Tattha avijjāmūlako yena aññāṇena nivuto ñeyyatthānam, nappajānāti pañcakkhandhā uppādayadhammāti, ayam, avijjāmūlako.
Yo tanhāmūlako, so tividho – anuppannānam, bhogānam, uppādāya pariyesanto pamādam, āpajjati, uppannānam, bhogānam, ārakkhanimittam, paribhoganimittañca pamādam, āpajjati.
Ayam, loke catubbidho pamādo – ekavidho avijjāya tividho tanhāya.

There, avijjāmūlaka pamāda is covered by that ignorance that does not know what should be understood – i.e. 'the five aggregates are of the nature of arising and passing away'. This is avijjāmūlaka pamāda i.e. ignorance-rooted heedlessness.
That which is craving-rooted, is of three kinds – one gets into heedlessness while searching for arising of the not-yet-materialized wealth, one gets into heedlessness for the sake of protecting the arisen wealth and for the sake of enjoying the arisen wealth.
In the world, this heedlessness is of four kinds – one kind is of avijjā (ignorance), three kinds are of tanhā (craving).

Tattha avijjāya nāmakāyo padatthānam. Tanhāya rūpakāyo padatthānam.
Tam, kissa hetu? rūpīsu bhavesu ajjhosānam, arūpīsu sammoho.
Tattha rūpakāyo rūpakkhando nāmakāyo cattāro arūpino khandhā.
Ime pañcakkhandhā katamena upādānena saupādānā? tanhāya ca avijjāya ca.

There, the mental aggregate (nāma kāya) is the basis or footing for avijjā. For tanhā, form aggregate (rūpa kāya) is the basis.
Why is that? There is attachment towards the form, materiality; there is non-clarity (delusion) with regard to immaterial dhammas.
There, rūpa kāya is the rūpakkhanda, nāma kāya is the four arūpino khandha.
By what upādāna are these five aggregates 'with-upādāna'? By tanhā and avijjā.

Tattha tanhā dve upādānāni kāmupādānañca sīlabbatupādānañca.
Avijjā dve upādānāni diṭṭhupādānañca attavādupādānañca.
Imehi catūhi upādānehi ye saupādānā khandhā, idam, dukkham.
Cattāri upādānāni, ayam, samudayo.
Pañcakkhandhā dukkham. Tesam, bhagavā pariññāya pahānāya ca dhammam, deseti dukkhassa pariññāya samudayassa pahānāya.

There, tanhā is two upādānas – kāmupādāna and sīlabbatupādāna.
Avijjā is two upādānas – diṭṭhupādāna and attavādupādāna.
Due to these four upādānas whatever aggregates are with clinging – that is Dukkha (sacca).

The four upādānas or clinging – that is Samudaya (sacca).

The pañcakkhandhas are dukkha. For their comprehension and for their abandonment, the Bhagavā preached the Dhamma – for the comprehension of dukkha, for the abandonment of (dukkha) samudaya.

Tattha yo tividho tanhāmūlako pamādo anuppannānaṃ bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ ārakkhaṇaṃ karoti paribhoganimittaṃ. Tassa sampativedhena rakkhaṇā paṭisaṃharaṇā, ayaṃ samatho.

So kathaṃ bhavati? Yadā jānāti kāmānaṃ assādaṃ assādato ādīnavaṃ ādīnavato nissaraṇaṃ nissaraṇato okāraṃ saṃkilesaṃ vodānaṃ nekkhamme ca ānisaṃsaṃ.

There (*in these tanhā mūlaka pamāda and avijjā mūlaka pamāda*), that which is the three kinds of craving-rooted heedlessness (*tanhāmūlaka pamāda*) searches for the arising of (materialization of) the not-yet-materialized wealth; protects the materialized wealth for the sake of enjoyment of the materialized wealth. By the fathoming of it (*pamāda*), the samatha guards from, prevents from (*pamāda*).

How can that be? When it knows the satisfaction of sensual pleasures as satisfaction, the drawbacks as drawbacks, the escape (by jhāna) as escape – and the degradation, defilement, cleansing – the benefit in renunciation.

Tattha yā vīmaṃsā upaparikkhā ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti samatho ca vipassanā ca.

Imesu dvīsu dhammesu bhāviyamānesu dve dhammā pahīyanti tanhā ca avijjā ca.

Imesu dvīsu dhammesu pahīnesu cattāri upādānāni nirujjhanti.

Upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo. Bhavanirodho nibbānaṃ imāni cattāri saccāni.

Tenāha bhagavā “ārambhatha nikkamathā”ti.

There (when samatha is practiced), that which is the investigation present – this is vipassanā or insight.

These two phenomena goes to completion – samatha and vipassana.

When these two phenomena are developed, two phenomena are abandoned – tanhā and avijjā.

When these two phenomena are abandoned, four upādānas or clingings disappear.

From the disappearance of clinging, becoming disappears. From the disappearance of becoming, rebirth disappears. From the disappearance of rebirth – aging, death, sorrow, lamentation, pain, suffering and grief disappear. Thus there is disappearance of this whole aggregate of suffering.

Thus the first two Truths are Dukkha sacca and Samudaya sacca. Samatha and vipassana are the Magga (sacca). The disappearance of becoming is Nibbāna (Nirodha sacca). These are the four Truths. Therefore, the Bhagavā said, “ārambhatha, nikkamatha”.



**Yathāpi mūle anupaddave dalhe, chinnopi rukkho punareva rūhati;
Evampi tanhānusaye anūhate, nibbattatī dukkhamidam punappunam.**

Just as when the root is uninjured and firm, the cut tree grows again – in the same way, when the tendency to crave is not rooted out, this suffering arises again and again.

Ayaṃ taṇhānusayo. Katamassā taṇhāya? Bhavataṇhāya. Yo etassa dhammassa paccayo ayaṃ avijjā. Avijjāpaccayā hi bhavataṇhā. Ime dve kilesā taṇhā ca avijjā ca. Tāni cattāri upādānāni. Tehi catūhi upādānehi ye saupādānā khandhā, idaṃ dukkhaṃ. Cattāri upādānāni ayaṃ samudayo. Pañcakkhandhā dukkhaṃ. Tesam bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

This is the taṇhā anusaya – the tendency to crave. Of what craving? Of the craving to become. That which is the cause of this phenomena is ignorance-avijjā. From avijjā as cause is the craving for becoming. These two defilements are craving – taṇhā and ignorance – avijjā. Those four clingings – upādānas – due to those four clingings, whatever aggregates are with-clinging – that is Dukkha sacca. The four clingings are the Samudaya sacca. The pañcakkhandhas are Dukkha. For comprehending them and abandoning them, the Bhagavā preached the Dhamma – for the comprehending of Dukkha, for the abandoning of Samudaya.

Yena taṇhānusayaṃ samūhanati, ayaṃ samatho. Yena taṇhānusayassa paccayaṃ avijjaṃ vārayati, ayaṃ vipassanā. Ime dve dhammā bhāvanāpāripūrim gacchanti samatho ca vipassanā ca. Tattha samathassa phalaṃ rāgavirāgā cetovimutti, vipassanāya phalaṃ avijjāvirāgā paññāvimutti. Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho vipassanā ca maggo, dve ca vimuttiyo nirodho. Imāni cattāri saccāni. Tenāha bhagavā “yathāpi mūle”ti.

By which the tendency to crave (taṇhā anusaya) is uprooted – that is samatha. By which the cause of taṇhā anusaya (tendency to crave) is prevented/obstructed – that is vipassana. These two phenomena go to completion – samatha and vipassana. There (i.e. then) the fruit of samatha is the mind-release (ceto-vimutti) from fading of lust; the fruit of vipassana is wisdom-release (paññā-vimutti) from the fading of ignorance. Thus the first two Truths are Dukkha and Samudaya. Samatha and vipassana are the Magga. The two vimuttis are the Nirodha (sacca). These are the four Truths. Therefore said the Bhagavā, “yathāpi mūle”.



**“Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodāpanaṃ, etaṃ buddhāna sāsana”nti.**

The non-doing of all evil, taking up of the skillful, purifying one’s mind, this is the Teaching of the Buddhas.

Sabbapāpaṃ nāma tīṇi duccharitāni kāyaduccharitaṃ vacīduccaritaṃ manoduccharitaṃ; te dasa akusalakammaṃpathā pāṇātipāto adinnādānaṃ kāmesumicchācāro musāvādo pisunā vācā pharusā vācā samphappalāpo abhijjhā byāpādo micchādittḥi; tāni dve kammāni cetanā cetasikaṇca. Tattha yo ca pāṇātipāto yā ca pisunā vācā yā ca pharusā vācā, idaṃ dosasamutṭhānaṃ. Yaṇca adinnādānaṃ yo ca kāmesumicchācāro yo ca musāvādo, idaṃ lobhasamutṭhānaṃ, yo samphappalāpo, idaṃ mohasamutṭhānaṃ. Imāni satta kāraṇāni cetanākammaṃ. Yā abhijjhā, ayaṃ lobho akusalamūlaṃ. Yo byāpādo, ayaṃ doso akusalamūlaṃ. Yā micchādittḥi, ayaṃ micchāmaggo. Imāni tīṇi kāraṇāni cetasikakammaṃ. Tenāha “cetanākammaṃ cetasikakamma”nti.

Sabbapāpaṃ means

the three misconducts – bodily misconduct, vocal misconduct, mental misconduct;

the ten unwholesome courses of action – killing, stealing, sexual misconduct, lying, slandering, harsh speech, useless talk, covetousness, ill will, wrong view;

the two (kinds of) actions – intention and mental factor.

There, killing and slandering and harsh speech – this is hatred-caused.

(That which is) Stealing, sexual misconduct, lying – this is greed-caused.

(That which is) frivolous talk – this is delusion-caused.

These seven actions (satta kāraṇāni) are cetanā kamma – action in association with intention.

(That which is) Covetousness – this is unwholesome-rooted craving.

(That which is) Ill will – this is unwholesome-rooted hatred.

(That which is) Wrong view – this is wrong way.

These three actions (tīni kāraṇāni) are cetasika kamma – actions associated with mental factors.

Therefore it is said, “cetanā kammam, cetasika kammam”

Akusalamūlam payogam gacchantam catubbidham agatim gacchati chandā dosā bhayā mohā. Tattha yam chandā agatim gacchati, idam lobhasamutṭhānam. Yam dosā agatim gacchati, idam dosasamutṭhānam. Yam bhayā ca mohā ca agatim gacchati, idam mohasamutṭhānam. Tattha lobho asubhāya pahīyati. Doso mettāya. Moho paññāya. Tathā lobho upekkhāya pahīyati. Doso mettāya ca karuṇāya ca. Moho muditāya pahānam abbattham gacchati. Tenāha bhagavā “sabbapāpassa akaraṇa”nti.

The one who proceeds by means of the unwholesome-rooted proceeds the wrong way – due to desire, hatred, fear, delusion.

There, one who proceeds by the wrong way due to desire – it is craving-caused.

One who proceeds by the wrong way due to fear and delusion – it is delusion-caused.

There, craving (lobha) disappears due to asubha (the repulsive); dosa (hatred) due to metta and karuṇa; moha (delusion) is got rid of, disappears due to wisdom.

Thus, lobha disappears, vanishes, due to upekkhā; dosa due to metta and karuṇa; moha due to mudita.

Therefore said the Bhagavā, “sabbapāpassa akaraṇa”.

Sabbapāpam nāma atṭha micchattāni micchādittṭhi micchāsaṅkappo micchāvācā micchākammanto micchājīvo micchāvāyāmo micchāsati micchāsamādhī, idam vuccati sabbapāpam. Imesam atṭhannam micchattānam yā akiriyā akaraṇam anajjhācāro, idam vuccati sabbapāpassa akaraṇam.

Sabba pāpam (all evil) is the eight wrongnesses – wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration – this is called sabbapāpam.

The non doing, non-transgressing of these eight wrongnesses – This is called ‘sabbapāpassa akaraṇam’.

Atṭhasu micchattesu pahīnesu atṭha sammattāni sampajjanti. Atṭhannam sammattānam yā kiriyā karaṇam sampādanam, ayam vuccati kusalassa upasampadā.

When the eight wrongnesses are eliminated, the eight rightnesses appear.

Whatever action is the doing, the developing of the eight rightnesses – this is called the taking up of the skillful (kusalassa upasampadā).

Sacittapariyodāpananti atītassa maggassa bhāvanākiriyaṃ dassayati. Citte pariyodāpīte pañcakkhandhā pariyodāpitā bhavanti, evaṃhi bhagavā āha “cetovisuddhattham, bhikkhave, tathāgate brahmacariyaṃ vussatī”ti. Duvidhā hi pariyodāpanā nīvaranappahānaṇca anusayasamugghāto ca. Dve pariyodāpanabhūmiyo dassanabhūmi ca, bhāvanābhūmi ca. Tattha yam paṭivedhena pariyodāpeti, idam dukkham. Yato pariyodāpeti, ayam samudayo. Yena pariyodāpeti, ayam maggo. Yam pariyodāpitam, ayam nirodho. Imāni cattāri saccāni. Tenāha bhagavā “sabbapāpassa akaraṇa”nti.

“Sacittapariyodāpana” means the “ancient path’s” development is indicated. When the mind is purified, the five aggregates become purified. Therefore said the Bhagavā, “for the sake of mental purity, o monks, the holy life is lived under the Tathāgata”.

There are two kinds of purification – the abandonment of hindrances and the eradication of tendencies.

There are two spheres of purification – the sphere of seeing and the sphere of developing.

There what purifies by realizing – that is Dukkha (sacca).

From what it is purified – that is Samudaya.

By what it is purified – that is Magga (sacca).

What is purified – that is Nirodha (sacca).

These are the four truths. Therefore said the Bhagava, “sabbapāpassa akaraṇa”.



**“Dhammo have rakkhati dhammacārim, chattam mahantam yatha vassakāle;
Eṣāṇisaṃso dhamme suciṇṇe, na duggatim gacchati dhammacārī”ti.**

Dhamma indeed protects the Dhamma-farer – like a big umbrella during the rains. This is the benefit in well-practiced Dhamma. A Dhamma-farer does not go to woeful state.

Dhammo nāma duvidho indriyasamvaro maggo ca. Duggati nāma duvidhā devamanusse vā upanidhāya apāyā duggati, nibbānam vā upanidhāya sabbā upapattiyo duggati. Tattha yā samvarasīle akhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati. Evam bhagavā āha – dvemā, bhikkhave, sīlavato gatiyo devā ca manussā ca.

“Dhamma” is the two kinds of sense restraint (indriya samvara) and the Path (magga). “Duggati” is two kinds – compared to the human&divine (destiny), the woeful state is a miserable destiny; compared to Nibbāna all rebirth is a miserable destiny.

There, what is unbroken in the morality of restraint (samvarasīla), that well-practiced Dhamma protects from woeful state. Thus the Bhagavā said – these are the two destinies of the virtuous – divine and human.

Evañca nālandāyaṃ nigame asibandhakaputto gāmaṇi bhagavantam etadavoca – “Brāhmaṇā, bhante, pacchābhūmakā kāmaṇḍalukā sevālamālikā udakorohakā aggiparicārakā, te matam kālāṇkatam uyyāpentī nāma, saññāpentī nāma, saggaṃ nāma okkāmenti. Bhagavā pana, bhante, araham sammāsambuddho pahoti tathā kātum, yathā sabbo loko kāyassa bhedaṃ param maraṇā sugatim, saggaṃ, lokaṃ upapajjeyā”ti.

And thus, in the town of Nalanda, the headman Asibandhakaputta said to the Bhagava thus – ‘Bhante, the Brahmins of the western land (who are) – water-pots carriers, wearers of water-plant garlands, who descend into water, fire worshippers – it seems, they take out the dead, persuade them and make them enter heaven. But can the Buddha, Bhante, the Worthy One, the Fully Enlightened One do like that – so that the whole world can be reborn in a good destiny, heavenly world?

“Tena hi, gāmaṇi, taññevettha paṭipucchissāmi, yathā te khameyya, tathā nam byākareyyāsīti. Tam kim maññasi, gāmaṇi, idhassa puriso pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṇḍavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādittāhiko, tamenam mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya ‘ayaṃ puriso kāyassa bheda

param maraṇā sugatim saggaṃ lokam upapajjatū'ti. Tam kim maññasi, gāmaṇi, api nu so puriso mahato janakāyassa āyācanaheṭu vā thomaṇaheṭu vā pañjalikam anuparisakkaṇaheṭu vā kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokam upapajjeyyā'ti. "No hetam, bhante".

Then indeed, headman, I will ask you in return – answer as you please. What do you think, headman – There would be a man who is a killer, thief, adulterer, liar, slanderer, one of harsh speech, babbler, covetous, hateful, one of wrong view. Then a large crowd would gather, assemble and would implore, extol, circumambulate with folded hands, saying, 'May this man be reborn in a good destiny, in heavenly world after death'. What do you think, headman? Due to the great crowd's imploring, extolling, circumambulating would that man be reborn in a good destiny, in heavenly world after death? "Not thus, Bhante".

"Seyyathāpi, gāmaṇi, puriso mahatim puthusilam gambhīre udakarahade pakkhipeyya, tamenam mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya 'ummujja, bho, puthusile, uplava bho puthusile, thalamuplava, bho puthusile'ti. Tam kim maññasi gāmaṇi, api nu sā mahatī puthusilā mahato janakāyassa āyācanaheṭu vā thomaṇaheṭu vā pañjalikam anuparisakkaṇaheṭu vā ummujjeyya vā uplaveyya vā thalam vā uplaveyyā'ti. "No hetam, bhante". "Evameva kho, gāmaṇi, yo so puriso pāṇātipātī...pe... micchādittṭhiko, kiñcāpi nam mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya 'ayam puriso kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokam upapajjatū'ti – atha kho so puriso kāyassa bhedaṃ param maraṇā apāyam duggatim vinipātam nirayam upapajjeyya.

Just as, headman, a man would throw a large stone into a deep lake; then a large crowd would gather, assemble and would implore, extol, circumambulate with hands clasped, "O! Emerge, large stone! Float up, large stone! Float to the land, large stone!". What do you think, headman? Due to the great crowd's imploring, extolling, circumambulating, the large stone would emerge, would float up, would float to the land? "Not thus, Bhante". In the same way, headman, whichever man is a killer... one of wrong view, even if a large crowd would gather, assemble and would implore, extol, circumambulate with folded hands, saying, 'May this man be reborn in a good destiny, in heavenly world after death', (even) then that man would be reborn in woeful state, in bad destiny, in hell after death.

"Tam kim maññasi, gāmaṇi, idhassa puriso pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisunāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammāditṭhiko, tamenam mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya 'ayam puriso kāyassa bhedaṃ param maraṇā apāyam duggatim vinipātam nirayam upapajjatū'ti. Tam kim maññasi, gāmaṇi, api nu so puriso mahato janakāyassa āyācanaheṭu vā thomaṇaheṭu vā pañjalikam anuparisakkaṇaheṭu vā kāyassa bhedaṃ param maraṇā apāyam duggatim vinipātam nirayam upapajjeyyā'ti. "No hetam, bhante".

What do you think, headman – There would be a man who abstains from killing, abstains from stealing, abstains from adultery, abstains from lying, abstains from slandering, abstains from harsh speech, abstains from babbling, non-covetous, non-hateful, one of right view. Then a large crowd would gather, assemble and would implore, extol, circumambulate with folded hands, saying, 'May this man be reborn in woeful state, in bad destiny, in hell after death'. What do you think, headman? Due to the great crowd's imploring, extolling, circumambulating would that man be reborn in woeful state, in bad destiny, in hell after death? "Not so, Bhante".

"Seyyathāpi, gāmaṇi, puriso sappikumbham vā telakumbham vā gambhīre udakarahade ogāhetvā bhindeyya. Tatra yāssa sakkharā vā kaṭṭhalā, sā adhogāmī assa. Yañca khvassa tatra sappi vā telam vā, tam uddhamgāmi assa. Tamenam mahājanakāyo saṅgama samāgama āyāceyya thomeyya

pañjaliko anuparisakkeyya ‘osīda, bho sappitela, saṃsīda, bho sappitela, adho gaccha ‘bho sappitelā’ ti. Tam kiṃ maññasi gāmaṇi, api nu tam sappitelam mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā ‘osīdeyya vā saṃsīdeyya vā adho vā gaccheyyā’ ti. “No hetam, bhante”.

Just as, headman, a man would sink and break, a ghee pot or oil pot in a deep lake. Then, that which is potsherd would go down. Whatever ghee or oil is there, that would come up. Then a large crowd would gather, assemble and would implore, extol, circumambulate with hands clasped, “O ghee and oil sink! O ghee and oil submerge! O ghee and oil go down!” What do you think, headman? Would that ghee and oil sink or submerge or go down, due to the large crowd imploring, extolling or circumambulating with hands clasped? “Not so, Bhante”.

“Evameva kho, gāmaṇi, yo so puriso pāṇātipātā paṭivirato...pe... sammāditṭhiko, kiñcāpi nam mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya ‘ayam puriso kāyassa bheda param maraṇā apāyam duggatiṃ vinipātam nirayam upapajjatū’ ti – atha kho so puriso kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjeyya.

In the same way, headman, whichever man abstains from killing... is one of right view, even if that large crowd would gather, assemble, would implore, extol, circumambulate with hands clasped, thus, “May this man be reborn in woeful state, in bad destiny, in hell after death”, even then that man would be reborn in a good destiny, in heavenly world after death.

Iti dhammo sucinṇo apāyehi rakkhati. Tattha yā maggassa tikkhatā adhimattatā, ayam dhammo sucinṇo sabbāhi upapattihi rakkhati.

Thus well-practised Dhamma protects from woeful states. There, the acuity and intenseness of the Way – That well-practised Dhamma protects from all rebirth.



Evam bhagavā āha –

“Tasmā rakkhitaṭṭhassa, sammāsaṅkappagocaro; Sammāditṭhipurekkhāro, ñatvāna udayabbayam; Thinamiddhābhībhū bhikkhu, sabbā duggatiyo jahe” ti.

Thus, the Bhagavā said –

Therefore, of guarded-mind, pasturing in (keeping to the realm of) right resolves, revering right view, knowing udayabbaya, conquering thina-middha – the monk abandons all woeful destinies.

Tattha duggatīnam hetu taṇhā ca avijjā ca, tāni cattāri upādānāni, tehi catūhi upādānehi ye saupādānā khandhā, idaṃ dukkham. Cattāri upādānāni, ayam samudayo. Pañcakkhandhā dukkham, tesam bhagavā pariññāya ca pahānāya ca dhammam deseti dukkhassa pariññāya samudayassa pahānāya. Tattha taṇhāya pañcindriyāni rūpīni padatṭhānam. Avijjāya manindriyam padatṭhānam. Pañcindriyāni rūpīni rakkhanto samādhim bhāvayati, taṇhā niggahati. Manindriyam rakkhanto vipassanam bhāvayati, avijjā niggahati. Taṇhā niggahena dve upādānāni pahīyanti kāmupādānaṃca sīlabbatupādānaṃca. Avijjā niggahena dve upādānāni pahīyanti ditṭhupādānaṃca attavādupādānaṃca. Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāripūrim gacchanti samatho ca vipassanā ca. Idaṃ vuccati brahmacariyanti.

There, the root-cause of duggati (woeful destinies) is taṇhā and avijjā, those four upādānas.

By the four upādānas whatever the aggregates with clinging are there – this is Dukkha.

The four upādānas – this is Samudaya.

Pañcakkhandhas are Dukkha.

For their comprehension and abandonment, the Bhagavā preached the Dhamma – for the comprehension of Dukkha, for the abandonment of Samudaya.

There, the five material faculties (pañcindriya rūpa – eye etc.) are the proximate cause of tanhā. Manindriya (consciousness faculty) is the proximate cause of avijjā.

While protecting the pañcindriya rūpas, samādhi is developed – and tanhā is subdued.

While protecting the manindriya, vipassana is developed – and avijjā is subdued.

Due to subduing of tanhā, two upādānas pass away – kāmupādāna and sīlabbatupādāna.

Due to subduing of avijjā, two upādānas pass away – diṭṭhupādāna and attavādupādāna.

When the four upādānas are abandoned, two dhammas come to full development – samatha and vipassana. This is called brahmacariya.

Tattha brahmacariyassa phalam, cattāri sāmāññaphalāni sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattam, aggaphalam. Imāni cattāri brahmacariyassa phalāni. Iti purimakāni ca dve saccāni dukkham, samudayo ca. Samatho ca vipassanā ca brahmacariyañca maggo, brahmacariyassa phalāni ca tadārammaṇā ca asaṅkhatādhātu nirodho. Imāni cattāri saccāni. Tenāha bhagavā “dhammo have rakkhatī”ti.

There, the fruit of brahmacariya (holy practice) are the four fruits of recluseship – sotapatti phala, sakadāgāmi phala, anāgāmi phala, the supreme arahatta phala. These are the four fruits of brahmacariya. Thus, the first two truths are Dukkha (sacca) and Samudaya (sacca). Samatha and vipassana are brahmacariya – the Magga (sacca); the fruits of brahmacariya and tadārammaṇā (their object) are the unconditioned element – Nirodha (sacca). These are the four truths. Therefore the Bhagavā said, ‘dhamma indeed protects’.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkham. Yato rakkhati, ayaṃ samudayo. Yena rakkhati, ayaṃ maggo. Yaṃ rakkhati, ayaṃ nirodho. Imāni cattāri saccāni. Tenāha āyasmā mahākaccāyano “ekamhi padaṭṭhāne”ti.

There, what protects by realizing – this is dukkha (sacca).

From what it protects – this is samudaya (sacca).

By what or Through which it protects – this is Magga (sacca).

What protects – this is Nirodha (sacca).

These are the Four Truths.

Niyutto āvaṭṭo hāro.

Āvaṭṭa hāra has been elucidated.

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Vibhatti hāra

Vibhatti hāra is a way of analyzing a sutta by categorizing the suttas and segregating them in terms of their commonly shared characteristics and their disparate ones.

The following is a verse that summarizes this type of hāra:

Dhammañca padatṭhānam, bhūmiñca vibhajjate ayam hāro;
Sādhāraṇe asādhāraṇe ca neyyo vibhattīti.

This hāra distinguishes the phenomena, footing, sphere and infers what is common and not common – this is the vibhatti (hāra).

Below is the original text that explains this hāra in detail.

8. Vibhattihāravibhaṅgo – with English translation

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Tattha katamo vibhattihāro? “Dhammañca padatṭhānam bhūmiñcā”ti.

There what is the Vibhatti hāra? It is (as explained in the verse), “The phenomena, footing and sphere...”.

Dve suttāni vāsanābhāgiyañca nibbedhabhāgiyañca.

Dve paṭipadā puññabhāgiyā ca phalabhāgiyā ca.

Dve sīlāni saṃvarasīlañca pahānasīlañca.

There are two types of suttas – the habituating type and fathoming type.

There are two types of practices – the merit(making) type and the result(bearing) type.

There are two types of morality – morality of restraint and morality of abandonment.

Tattha, bhagavā vāsanābhāgiyam suttam puññabhāgiyāya paṭipadāya desayati, so saṃvarasīle ṭhito tena brahmacariyena brahmacārī bhavati.

Tattha, bhagavā nibbedhabhāgiyam suttam phalabhāgiyāya paṭipadāya desayati, so pahānasīle ṭhito tena brahmacariyena brahmacārī bhavati.

There, the Lord preaches the habituating type of sutta for the merit making type of practice – and established in the morality of restraint, he is a brahma-farer due to that brahma-faring.

There, the Lord preaches the fathoming type of sutta for the result bearing type of practice – and established in the morality of abandonment, he is a brahma-farer, due to that brahma-faring.

Tattha katamam vāsanābhāgiyam suttam? Vāsanābhāgiyam nāma suttam dānakathā sīlakathā saggakathā kāmānam ādīnavo nekkhamme ānisaṃsoti.

There, what is the habituating type of sutta? The habituating type of sutta is speeches on giving, on morality, on heaven, on the drawbacks of sensuality, on the rewards of renunciation.

Tattha katamam nibbedhabhāgiyam suttam? Nibbedhabhāgiyam nāma suttam yā catusaccappakāsanā.

There, what is the fathoming type of sutta? The fathoming type of sutta is the elucidation of the four Truths.

Vāsanābhāgiye sutte natthi pajānanā, natthi maggo, natthi phalam.
Nibbedhabhāgiye sutte atthi pajānanā, atthi maggo, atthi phalam.
In the habituating type of sutta there is no knowing, no path, no fructification.
In the fathoming type of sutta there is knowing, there is path, there is fructification.

Imāni cattāri suttāni.

These are of the four kinds of suttas.

{ vāsanābhāgiyanibbedhabhāgiyasuttāni , samkilesabhāgiyaasekkhabhāgiyasuttāni }

Imesaṃ catunnaṃ suttānaṃ desanāya phalena sīlena brahmacariyena sabbato vicayena hārena
vicinitvā yuttihārena yojayitabbā yāvatikā ñāṇassa bhūmi.

Of these four types of suttas, all are investigated – in terms of the fructification of the preaching, the morality, the brahma-faring – with the vicaya hāra and should be interrelated with the yutti hāra to the extent of that sphere of knowledge.

Tattha katame dhammā sādharmaṇā? Dve dhammā sādharmaṇā – nāmasādharmaṇā vatthusādharmaṇā ca.
There, what phenomena are common? Two phenomena are common – Common by name and common by their nature.

Yaṃ vā pana kiñci aññampi evaṃ jātiyaṃ, micchattaniyatānaṃ sattānaṃ aniyatānañca sattānaṃ,
dassanappahātabbā kilesā sādharmaṇā;

puṭhujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā;

puṭhujjanassa anāgāmiṇiṇi ca uddhambhāgiyā samyojanā sādharmaṇā;

yaṃ kiñci ariyasāvako lokiyaṃ samāpattim samāpajjati, sabbā sā avītarāgehi sādharmaṇā;

sādharmaṇā hi dhammā evaṃ aññamaññaṃ paraṃ paraṃ sakaṃ sakaṃ viśayaṃ nātivattanti. Yopi
imehi dhammehi samannāgato na so taṃ dhammaṃ upātivattati. Ime dhammā sādharmaṇā.

Of the other kinds, it is of this kind – the defilements that are to be abandoned by seeing are common to ‘aniyata’ beings and beings who are ‘aniyata’ due to ‘micchatta’.

(‘niyata’ beings are those who have obtained the prophesy of sure release from saṃsāra from any Buddha. All other beings are ‘aniyata’ – it is not certain that they will find release. ‘micchatta’ is wrong view.)

Sensual passion and ill-will are common to one who is practising to attain stream-entry and one who is a stream-enterer.

The fetters of the higher side are common to one who has attained merely the Path of non-returner and the non-returner.

Anything that is a worldly attainment, that are attained by noble disciples – all that is common with those devoid of lust (arahants).

Thus the common phenomena do not over-run their own and others mutual spheres.

Those who are endowed with these phenomena, do not go beyond (surpass) that phenomena. These are the common phenomena.

Tattha katame dhammā asādharmaṇā? Yāva desanaṃ upādāya gavesitabbā sekkhāsekkhā
bhabbābhabbātī;

aṭṭhamakassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā dhammatā asādharmaṇā,

aṭṭhamakassa anāgāmiṇiṇi ca uddhambhāgiyā samyojanā sādharmaṇā dhammatā asādharmaṇā.

Sabbesaṃ sekkhānaṃ nāmaṃ sādharmaṇaṃ dhammatā asādharmaṇā.

Sabbesaṃ paṭipannakānaṃ nāmaṃ sādharmaṇaṃ dhammatā asādharmaṇā.

Sabbesaṃ sekkhānaṃ sekkhasīlaṃ sādharmaṇaṃ dhammatā asādharmaṇā.

Evaṃ viśeṣānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

Here, what are the phenomena that are not common?

To what the extent is this teaching is with reference to – the trainee or trained; capable or incapable ones – (this) should be looked into.

For the one who is practicing to realize the fruit of Stream-entry and for one who is a Stream-enterer – sensual passion and ill-will are common, but the nature of (characteristics of) the attained-Path is not common.

For the one who has merely attained the Non-returner's Path and for one who is a Non-returner – the fetters on the higher side are common, but the nature of the Paths-attained and the attained-Fruition states are not common.

For all those who are practicing to realize the Paths, the name 'paṭipannaka' is common the nature of the attained-Paths and attained-Fruitings is not common.

For all those who are trainees (sekhā), the code of training is common, the nature of the attained-Paths and attained-Fruitings is not common.

Thus should it be looked into – by considering the differences in terms of low, high and medium.

Dassanabhūmi niyāmāvakkantiyā padaṭṭhānam,

bhāvanābhūmi uttarikānam phalānam pattiyaṃ padaṭṭhānam,

The sphere of seeing is the cause & condition for entrance into the (right) way.

The sphere of developing is the cause & condition for attaining the higher fruits.

dukkhā paṭipadā dandhābhiññā samathassa padaṭṭhānam,

sukhā paṭipadā khippābhiññā vipassanāya padaṭṭhānam,

The painful practice and slow knowing is the footing of samatha.

The pleasant practice and quick knowing is the footing of vipassana.

dānamayaṃ puññakiriyavatthu parato ghosassa sādharmaṇaṃ padaṭṭhānam,

sīlamayaṃ puññakiriyavatthu cintāmayiyā paññāya sādharmaṇaṃ padaṭṭhānam,

bhāvanāmayam puññakiriyavatthu bhāvanāmayiyā paññāya sādharmaṇaṃ padaṭṭhānam.

The dāna-group base of meritorious deeds is the common cause & condition for (hearing) others words.

The sīla-group base of meritorious deeds is the common cause & condition for knowledge based on thinking.

The bhāvana-group base of meritorious deeds is the common cause & condition for knowledge based on developing.

Dānamayaṃ puññakiriyavatthu parato ca ghosassa sutamayiyā ca paññāya sādharmaṇaṃ
padaṭṭhānam,

sīlamayaṃ puññakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādharmaṇaṃ
padaṭṭhānam,

bhāvanāmayam puññakiriyavatthu bhāvanāmayiyā ca paññāya sammāditṭhiyā ca sādharmaṇaṃ
padaṭṭhānam.

The dāna-group base of meritorious deeds is the common cause & condition for (hearing) others words and for knowledge based on learning.

The sīla-group base of meritorious deeds is the common cause & condition for knowledge base on thinking and for appropriate attention.

The bhāvana-group base of meritorious deeds is the common cause & condition for knowledge based on developing and for right view.

Patirūpadesavāso vivekassa ca samādhissa ca sādharmaṇaṃ padaṭṭhānam,

sappurisūpanissayo tinnaṇca aveccappasādānam samathassa ca sādharmaṇaṃ padaṭṭhānam,

attasammāpanidhānam hiriyaṃ ca vipassanāya ca sādharmaṇaṃ padaṭṭhānam,

akusalapariccāgo kusala vimamsāya ca samādhindriyassa ca sādharmaṇaṃ padaṭṭhānam,

dhammasvākkhātātā kusalamūlaropanāya ca phalasamāpattiyā ca sādharmaṇaṃ padatṭhānaṃ,
saṅghasuppaṭipannatā saṅghasutṭhūtāya sādharmaṇaṃ padatṭhānaṃ,
satthusampadā appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya sādharmaṇaṃ padatṭhānaṃ,
appaṭihatapātimokkhatā dhammaṅkūnaṃ puggalaṇaṃ niggahāya pesalānaṃ puggalaṇaṃ
phāsuvihārāya sādharmaṇaṃ padatṭhānaṃ.

Living in suitable place is the common cause & condition for seclusion and concentration.

Associating with good people is the common cause & condition for the three unshakable faiths and concentration practice.

Having the right inclinations for oneself is the common cause & condition for shame to do evil and for insight practice.

Giving up of unskillful is the common cause & condition for skillful investigation and for the faculty of concentration.

Hearing (and remembering) the well-expounded Dhamma is the common cause & condition for being led to the skillful roots and for attainment of the fruit.

The Saṅgha that practices rightly is the common cause & condition for the Saṅgha's excellence.

The accomplished Teacher is the common cause & condition for the (arising of) faith in the non-faithful and for the increase in the faithful ones.

The not-shrinking from the Pāṭimokkha rules is the common cause & condition for the restraining of wayward persons and for the comfortable dwelling of the well-behaved persons.

Tenāha āyasmā mahākaccāyano “dhammaṇca padatṭhāna”nti.

Therefore said Venerable Mahākaccāyana, “the phenomena and footing..”.

Niyutto vibhatti hāro.

Vibhatti hāra has been elucidated.

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Parivattana Hāra

Parivattana hāra is the analyses of how contrary phenomena affect each other.

Kusalākusale dhamme nidditṭhe bhāvite pahīne ca
Parivattati paṭipakkhe hāro parivattano nāma.

The wholesome and unwholesome phenomena that are seen as those that are worthy of developing and those that are worthy of abandoning get reversed – they become contrary to the other – such a hāra is called Parivattana.

Below is the original text that explains this hāra in detail.

Parivattanahāravibhaṅgo – with English translation

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Sammāditṭhissa purisapuggalassa micchāditṭhi nijjinṇā bhavati. Ye cassa micchāditṭhipaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te cassa nijjinṇā honti.
Sammāditṭhipaccayā cassa aneke kusalā dhammā sambhavanti, te cassa bhāvanāpāripūrim gacchanti.

Sammāsaṅkappassa purisapuggalassa micchāsaṅkappo nijjinṇo bhavati. Ye cassa micchāsaṅkappapaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te cassa nijjinṇā honti.
Sammāsaṅkappapaccayā cassa aneke kusalā dhammā sambhavanti. Te cassa bhāvanāpāripūrim gacchanti.

Evam sammāvācassa sammākamantassa sammāājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāvimuttassa sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanam nijjinṇam bhavati. Ye cassa micchāvimuttiñāṇadassanapaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te cassa nijjinṇā honti.
Sammāvimuttiñāṇadassanapaccayā cassa aneke kusalā dhammā sambhavanti, te cassa bhāvanāpāripūrim gacchanti.

Therein, what is parivattana hāra? (It is as in the verse), “In the wholesome and unwholesome phenomena...”

For the person with Right View, wrong view is eliminated.

The various evil, unwholesome phenomena that would arise for him, due to wrong view – they are eliminated for him.

The various wholesome phenomena that arise for him, due to Right View – they go to full development for him.

For the person with Right Resolve, wrong resolve is eliminated.

The various evil, unwholesome phenomena that would arise for him, due to wrong resolve – they are eliminated for him.

The various wholesome phenomena that arise for him, due to Right Resolve – they go to full development for him.

In the same way, for the person with Right Speech... Right Action... Right Livelihood... Right Effort... Right Mindfulness... Right Concentration... Right Release...

...For the person with Right Knowledge and Vision of Release, wrong knowledge and vision of release is eliminated.

The various evil, unwholesome phenomena that would arise for him, due to wrong knowledge and vision of release – they are eliminated for him.

The various wholesome phenomena that arise for him, due to Right-Knowledge-and-Vision-of-Release – they go to full development for him.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti.

Adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti.

Brahmacāriṣṣa abrahmacariyaṃ pahīnaṃ hoti.

Saccavādissa musāvādo pahīno hoti.

Apisunaṇvācassa pisunā vācā pahīnā hoti.

Sanḥavācassa pharusā vācā pahīnā hoti.

Kālavādissa samphappalāpo pahīno hoti.

Anabhijjhālussa abhijjhā pahīnā hoti.

Abyāpannacittassa byāpādo pahīno hoti.

Sammādiṭṭhissa micchādiṭṭhi pahīnā hoti.

Or for one who abstains from killing living beings, the killing-of-living-beings is abandoned.

For the one who abstains from taking-what-is-not-given, the taking-what-is-not-given is abandoned.

For the one who is celibate, non-celibacy is abandoned.

For the one who is speaker-of-truth, speaking lies is abandoned.

For the one who is not a divisive-speaker, divisive speech is abandoned.

For the one who is of gentle speech, harsh speech is abandoned.

For the one who is of timely speech, frivolous speech is abandoned.

For the one who is not covetous, covetousness is abandoned.

For the one who is not hateful, hatred is abandoned.

For the one who is of Right View, wrong view is abandoned.

Ye ca kho keci ariyaṃ atṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṇca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā, tesam bhavantānaṃ pujjā ca pāsaṃsā ca.

Evam sammāsaṅkappaṃ sammāvācaṃ sammākammantaṃ sammāājīvaṃ sammāvāyāmaṃ

sammāsatiṃ sammāsamādhim sammāvimuttim sammāvimuttiñāṇadassanaṇca te bhavanto

dhammaṃ garahanti. Tena hi ye micchāvimuttiñāṇadassanā, tesam bhavantānaṃ pujjā ca pāsaṃsā ca.

And those who condemn the Noble Eightfold Path – for those fellow-practioners immediately accusations and petty arguments come about. And those venerables condemn the doctrine of Right View. Then, for such venerables, those who are of wrong view become honorable and commendable.

In the same way, Right Resolve... Right Speech... Right Action... Right Livelihood... Right Effort... Right Mindfulness... Right Concentration... Right Release... And those venerables condemn the doctrine of Right Knowledge and Vision of Release. Then, for such venerables, those who are of wrong knowledge and vision of release become honorable and commendable.

Ye ca kho keci evamāhaṃsu “bhuñjitabbā kāmā, paribhuñjitabbā kāmā, āsevitabbā kāmā, nisevitabbā kāmā, bhāvayitabbā kāmā, bahuḷīkātabbā kāmā”ti.

Kāmehi veramaṇī tesam adhammo.

Ye vā pana keci evamāhaṃsu “attakilamathānuyogo dhammo”ti.

Niyyāniko tesam dhammo adhammo.

Ye ca kho keci evamāhaṃsu “dukkho dhammo”ti.

Sukho tesam dhammo adhammo.

And those who say thus, “Sensual pleasures ought to be enjoyed, sensual pleasures ought to be consumed, sensual pleasures ought to be indulged in, sensual pleasures ought to be pursued, sensual pleasures ought to be cultivated, sensual pleasures ought to be amplified”.

For them, abstinence from sensual pleasures is adhamma – incorrect philosophy.

Or those who say thus, “Practice of self-mortification is (correct) philosophy”. – for them, the philosophy (dhamma) that leads forth (to salvation) is incorrect philosophy.

Or those who say thus, “Suffering (i.e. torturing oneself) is a (good) phenomena” – for them, the phenomena that are pleasant (and blameless) is a bad phenomena.

Yathā vā pana bhikkhuno sabbasaṅkhāresu asubhānupassino viharato subhasaññā pahīyanti.

Dukkhānupassino viharato sukhasaññā pahīyanti.

Aniccānupassino viharato niccasaññā pahīyanti.

Anattānupassino viharato attasaññā pahīyanti.

Similarly, the perceptions of beauty are abandoned in the monk who is dwelling, contemplating the un-beautiful in all formation.

The perceptions of pleasantness are abandoned in one dwelling, contemplating suffering.

The perceptions of permanence are abandoned in one dwelling, contemplating impermanence.

The perceptions of self are abandoned in one dwelling, contemplating not-self.

Yaṃ yaṃ vā pana dhammaṃ rocamāya vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho, svassa anittāto ajjhāpanno bhavati.

Or whatever phenomena one likes or accepts, the opposite of that phenomena becomes undesirable or offensive for him.

Tenāha āyasmā mahākaccāyano “kusalākusaladhamme”ti.

Therefore said the Venerable Mahākaccāyana – “In the wholesome and unwholesome phenomena...”

Niyutto parivattano hāro.

The Parivattana hāra has been elucidated.



Otarāṇa Hāra

Otarāṇa hāra is a method of accessing or gaining entry into the meaning of a discourse or *sutta* by means of dependent-co-arising, faculties, aggregates, elements and bases.

The following is a verse explaining this hāra.

Yo ca paṭiccuppādo, indriyakhandhā ca dhātu āyatanā;
Etehi otarati yo otaraṇo nāma so hāro.

Those (such as) dependent-co-arising, faculty-aggregate, element and base – the gaining entry (into the meaning of the *sutta*) by means of these. That entering (accessing) is this hāra.

The above is a brief introduction to Otaraṇa hāra.

The ensuing is the original text elucidating the Otaraṇa hāra using examples.

12. Otaraṇahāravibhaṅgo – with English translation

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Tattha katamo otaraṇo hāro? “Yo ca paṭiccuppādo”ti.

There what is the otaraṇa hāra? It refers to the verse “And that dependent-co-arising...”

**“Uddham adho sabbadhi vipparamutto, ayam ahasmīti anānupassī;
Evam vimutto udatāri ogham, atinṇapubbam apunabbhavāyā”ti.**

Above and below – released in every way; not considering as ‘This I am’;
Thus released one crosses the flood – uncrossed before, for non-rebirth.

“Uddha”nti rūpadhātu ca arūpadhātu ca. “Adho”ti kāmādhātu. “Sabbadhi vipparamutto”ti tedhātuke ayam asekkhāvimutti. Tāniyeva asekkhāni pañcindriyāni, ayam indriyehi otaraṇā.

“Uddha” is the form-element and formless-element. “Adho” is the sense-plane-element. “Sabbadhi vipparamutto” is the trainee’s release (asekkha-vimutti). These are the trainee’s five-faculties. This is the accessing (the meaning) by means of faculties(indriya).

Tāniyeva asekkhāni pañcindriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā salāyatananirodho, salāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho, tanhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayam paṭiccasamuppādehi otaraṇā.

These trainee’s five-faculties are wisdom. From the arising of wisdom there is cessation of ignorance. From the cessation of ignorance, there is cessation of formations. From the cessation of formations, there is cessation of consciousness. From the cessation of consciousness, there is cessation of mind-matter. From the cessation of mind-matter, there is cessation of six-bases. From the cessation of six-

bases, there is cessation of contact. From the cessation of contact, there is cessation of sensation. From the cessation of sensation, there is cessation of craving. From the cessation of craving, there is cessation of clinging. From the cessation of clinging, there is cessation of becoming. From the cessation of becoming, there is cessation of birth. From the cessation of birth – aging, death, sorrow, lamentation, pain, suffering, grief cease. Thus, this entire aggregate of sorrow ceases. This is accessing (the meaning of the sutta) by means of Dependent-co-arising.

Tāniyeva asekkhāni pañcindriyāni tihi khandhehi saṅgahitāni – sīlakkhandhena samādhikkhandhena paññākkhandhena, ayam khandhehi otaraṇā.

These trainee's five-faculties are included in the three aggregates – by the Morality-aggregate, by the Concentration-aggregate, by the Wisdom-aggregate. This is accessing (the sutta meaning) by means of Aggregates. (Note: here khandha is Sila, Samadhi, panna)

Tāniyeva asekkhāni pañcindriyāni saṅkhārapariyāpannāni ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā. Ayam dhātūhi otaraṇā.

These trainee's five-faculties are included in formations. Whatever formations are non-cankers and not factor of becoming, those formations are included in the Phenomena-element (Dhamma-dhātu). This is accessing (the sutta meaning) by means of the Elements. (Note: Here, saṅkhāra are representative of Dhamma dhātu)

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavam, no ca bhavaṅgam. Ayam āyatanehi otaraṇā.

That Phenomena-element is included in the Phenomena-base. Whatever base is non-canker, not a factor of becoming – this is accessing (the sutta meaning) by means of the Bases.

“Ayam ahasmīti anānupassī”ti ayam sakkāyaditṭhiyā samugghāto, sā sekkhāvimutti, tāniyeva sekkhāni pañcindriyāni. Ayam indriyehi otaraṇā.

“Ayam ahasmīti anānupassī” – This is the eradication of self-view (sakkāyaditṭhi). This is trainee's release. This is trainee's five-faculties. This is accessing (the sutta meaning) by means of Faculties.

Tāniyeva sekkhāni pañcindriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṅkhāranirodho, evaṃ sabbo paṭiccasamuppādo. Ayam paṭiccasamuppādehi otaraṇā.

These trainee's five-faculties are wisdom. From the arising of wisdom, there is cessation of ignorance. From the cessation of ignorance, there is cessation of formations... Thus the entire Dependent-coarising. This is accessing (the sutta meaning) by means of Dependent-coarising.

Sāyeva vijjā paññākkhandho. Ayam khandhehi otaraṇā.

This wisdom is the wisdom-aggregate. This is accessing (the sutta meaning) by means of Aggregates.

Sāyeva vijjā saṅkhārapariyāpannā, ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā, ayam dhātūhi otaraṇā.

This wisdom is included in formations. Whatever formations are non-canker, not factor of becoming, those are included in the Phenomena-element. This is accessing (the sutta meaning) by means of the Elements.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavam, no ca bhavaṅgam, ayam āyatanehi otaraṇā.

This Phenomena-element is included in Phenomena-base. Whatever base is non-canker, not factor of becoming – this is accessing (the sutta meaning) by means of the Bases.

Sekkhāya ca vimuttiyā asekkhāya ca vimuttiyā vimutto udatāri ogham atinṇapubbam apunabbhavāya. Tenāha bhagavā “uddham adho”ti.

Released by the trainee’s release and the trained-one’s release, one crosses the flood – not crossed before, for non-rebirth.



**“Nissitassa calitam, anissitassa calitam natthi,
calite asati passaddhi, passaddhiyā sati nati na hoti,
natiyā asati āgatigati na hoti, āgatigatiyā asati cutūpapāto na hoti,
cutūpapāte asati nevidha na huram na ubhayamantarena; esevanto dukkhassā”ti.**

For the dependent, are perturbed; the non-dependent are is no perturbation. When unperturbed there is tranquility. When there is tranquility, there is no inclination. When there is no inclination, there is no coming-and-going. When there is no coming-and-going, there is no rebirth. When there is no rebirth – there is no here, no next (world), no in-between-both – there is an end to suffering.

“Nissitassa calita”nti nissayo nāma duvidho taṇhānissayo ca diṭṭhinissayo ca. Tattha yā rattassa cetanā, ayam taṇhānissayo; yā mūlhasa cetanā, ayam diṭṭhinissayo. Cetanā pana saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam”, evam sabbo paṭiccasamuppādo. Ayam paṭiccasamuppādehi otaraṇā.

“Nissitassa calita” – dependence is of two kinds – craving-dependence and view-dependence. There, that which is the intention of a craving-one – that is craving-dependence; that which is the intention of a deluded-one – that is view-dependence. Now, intention is formation. Dependent on formation, there is consciousness. Dependent on consciousness there is mind-matter – thus the entire Dependent-co-arising. This is accessing (the sutta meaning) by means of Dependent-co-arising.

Tattha yā rattassa vedanā, ayam sukhā vedanā. Yā sammūlhasa vedanā, ayam adukkhamasukhā vedanā, imā dve vedanā vedanākkhandho. Ayam khandhehi otaraṇā.

There, that which is the sensation of the craving-one, that is pleasant sensation. That which is the sensation of the deluded-one, that is neither-pleasant-nor-unpleasant sensation. These two sensations is the Sensation-aggregate. This is accessing (the sutta meaning) by means of Aggregates.

Tattha sukhā vedanā dve indriyāni sukhindriyam somanassindriyañca, adukkhamasukhā vedanā upekkhindriyam. Ayam indriyehi otaraṇā.

There, pleasant sensation is two faculties – bodily-pleasant-sensation-faculty and mental-joy-sensation-faculty. Neither-pleasant-nor-unpleasant sensation is neutral-sensation-faculty. This is accessing (the sutta meaning) by means of Faculties.

Tāniyeva indriyāni saṅkhārapariyāpannāni, ye saṅkhārā sāsavā bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā. Ayam dhātūhi otaraṇā.

Those faculties are included in formations. The formations which are non-canker, not factor of becoming, those formations are included in the Phenomena-element. This is accessing (the sutta meaning) by means of Elements.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam sāsavam bhavaṅgam, ayaṃ āyatanehi otaraṇā.

The Phenomena-elements included in Phenomena-base – whatever base is non-canker, not factor of becoming – this is accessing (the sutta meaning) by means of Bases.

“Anissitassa calitaṃ natthī”ti samathavasena vā tanhāya anissito vipassanāvase vā dīṭṭhiyā anissito. Yā vipassanā ayaṃ vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, evaṃ sabbo paṭiccasamuppādo. Ayaṃ paṭiccasamuppādehi otaraṇā.

“Anissitassa calitaṃ natthī” means in terms of samatha, it is non-dependent on craving or in terms of vipassana it is non-dependent on view. What is vipassana, that is wisdom. From the arising of wisdom, there is cessation of ignorance. From the cessation of ignorance, there is cessation of formation. From the cessation of formation, there is cessation of consciousness – thus the entire Dependent-co-arising. This is accessing (the sutta meaning) by means of Dependent-co-arising.

Sāyeva vipassanā paññākkhandho. Ayaṃ khandhehi otaraṇā.

The vipassana is wisdom-aggregate. This is accessing (the sutta meaning) by means of Aggregates.

Sāyeva vipassanā dve indriyāni – vīriyindriyaṇca paññindriyaṇca. Ayaṃ indriyehi otaraṇā.

The vipassana is two faculties – effort-faculty and wisdom-faculty. This is accessing (the sutta meaning) by means of Faculties.

Sāyeva vipassanā saṅkhārapariyāpannā, ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā. Ayaṃ dhātūhi otaraṇā.

The vipassana is included in formations. Those formations which are non-canker, not factor of becoming, they are included in Phenomena-element. This is accessing (the sutta meaning) by means of Elements.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavam, no ca bhavaṅgam. Ayaṃ āyatanehi otaraṇā.

The Phenomena-element is included in Phenomena-base. Those bases which are non-canker, not factor of becoming – this is accessing (the sutta meaning) by means of Bases.

“Passaddhiyā satī”ti duvidhā passaddhi kāyikā ca cetasikā ca. Yaṃ kāyikaṃ sukham, ayaṃ kāyapassaddhi. Yaṃ cetasikaṃ sukham, ayaṃ cetasikā passaddhi. Passaddhakāyo sukham vediyati, sukhino cittaṃ samādhiyati, samāhito yathābhūtaṃ pajānāti, yathābhūtaṃ pajānanto nibbindati, nibbindanto virajjati, virāgā vimuccati, vimuttasmim. “vimutta”miti ñāṇaṃ hoti, “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti pajānāti.

“Passaddhiyā satī” – there are two kinds of tranquility – of body and of mental factor. Whatever is pleasant sensation of body – this is kāyapassadhi (bodily-tranquility). Whatever is pleasant sensation of mental factor – this is cetasika passadhi (mental factor tranquility). A tranquil body experiences pleasant sensation. The mind of the pleasant-sensation-experiencer gets concentrated. The one who is concentrated knows as-it-is. The one who knows as-it-is is dispassionate. Being dispassionate there is fading of lust. The lust-faded-one is released. On being released, there is knowledge as, “Released”. He knows, “Birth is ended. The holy life has been lived. What is to be done is done. There nothing after this.”

So na namati rūpesu, na saddesu, na gandhesu, na rasesu, na phoṭṭhabbesu, na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena tathāgataṃ tiṭṭhantaṃ carantaṃ paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṭinissaggā rūpasāṅkhaye

vimutto. Tathāgato atthītipi na upeti, natthītipi na upeti, atthi natthītipi na upeti, nevatthi no natthītipi na upeti. Atha kho gambhīro appameyyo asaṅkheyyo nibbutotiyeva saṅkham gacchati khayā rāgassa, khayā dosassa, khayā mohassa.

He does not have a bent towards forms, sounds, smells, tastes, touches or mental phenomena – due to ending of craving, ending of hatred, ending of delusion. By what form, he would define while define the Tathāgata as standing, going – due to the ending of, due to the dispassion to, due to the cessation of, due to the giving up of, due to the forsaking of that form – he is released by the ending of form. He does not hold that “There is a Tathāgata”; also does not hold that “There is no...”; “There is and there is no...”; “Neither is nor is not...”. He is reckoned as deep, limitless, uncountable, allayed – due to ending of craving, due to ending of hatred, ending of delusion.

Yāya vedanāya...pe... yāya saññāya. Yehi saṅkhārehi. Yena viññāṇena tathāgataṃ titthantaṃ carantaṃ paññāpayamāno paññāpeyya, tassa viññāṇassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasaṅkhave vimutto, tathāgato atthītipi na upeti, natthītipi na upeti, atthi natthītipi na upeti, nevatthi no natthītipi na upeti. Atha kho gambhīro appameyyo asaṅkheyyo nibbutotiyeva saṅkham gacchati khayā rāgassa, khayā dosassa, khayā mohassa.

From the sensation... from the perception... from the formation... From the consciousness – By what consciousness, he would define while define the Tathāgata as standing, going – due to the ending of, due to the dispassion to, due to the cessation of, due to the giving up of, due to the forsaking of that consciousness – he is released by the ending of consciousness. He does not hold that “There is a Tathāgata”; also does not hold that “There is no...”; “There is and there is no...”; “Neither is nor is not...”. He is reckoned as deep, limitless, uncountable, allayed – due to ending of craving, due to ending of hatred, ending of delusion.

“Āgati”ti idhāgati. “Gati”ti peccabhavo. Āgatigatīpi na bhavanti, “nevidhā”ti chasu ajjhattikesu āyatanesu. “Na hura”nti chasu bāhiresu āyatanesu. “Na ubhayamantarenā”ti phassasamuditesu dhammesu attānaṃ na passati. “Esevento dukkhassā”ti paṭiccasamuppādo. So duvidho lokiyo ca lokuttaro ca. Tattha lokiyo avijjāpaccayā saṅkhārā, yāva jarāmaranā. Lokuttaro sīlavato avipphaṭṭisāro jāyati, yāva nāparaṃ itthattāyāti pajānāti. Tenāha bhagavā “nissitassa calitaṃ anissitassa calitaṃ natthi...pe... esevento dukkhassā”ti.

“Āgati” means the present destiny. “Gati” means the later becoming. There is no present existence or future one. “Nevidhā” means in the six internal bases. “Na hura” means in the six external bases. “Na ubhayamantarenā” means cannot see the phenomena arising based on contact. “Esevento dukkhassā” means Dependent-co-arising. It is of two kinds – mundane and supramundane. There, mundane is ‘Due to ignorance there is formation... till aging and death. Supramundane is ‘Virtuous, remorseless is born... till he knows, ‘There is nothing after this’. Therefore said the Bhagava, “nissitassa calitaṃ anissitassa calitaṃ natthi... esevento dukkhassā”.



**“Ye keci sokā paridevitā vā, dukkhā ca lokasmimane karūpā;
Piyam paṭiccappabhavanti ete, piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā, yesam piyam natthi kuhiñci loke;
Tasmā asokaṃ virajam patthayāno, piyam na kayirātha kuhiñci loke”ti.**

Whatever multifarious sorrow or lamentation or suffering in this world – They arise due to what is dear. They don’t arise when nothing is held dear.
Therefore, indeed, those who are happy, sorrowless – for them there is nothing dear in this world.

Therefore, (if) wishing for the sorrowless, the stainless – don't make anything dear in this world.

“Ye keci sokā paridevitā vā, dukkhā ca lokasmimanekarūpā piyaṃ paṭiccappabhavanti ete”ti – ayam dukkhā vedanā. “Piye asante na bhavanti ete”ti – ayam sukhā vedanā. Vedanā vedanākkhandho. Ayam khandhehi otaraṇā.

“Ye keci sokā paridevitā vā, dukkhā ca lokasmimanekarūpā piyaṃ paṭiccappabhavanti ete” – this is painful sensation. “Piye asante na bhavanti ete” – this is pleasant sensation. Sensation is Sensation-aggregate. This is accessing (the sutta meaning) by means of the Aggregates.

Vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañam, evaṃ sabbam. Ayam paṭiccasamuppādehi otaraṇā.

Conditioned by sensation is craving, Conditioned by craving is clinging. Conditioned by clinging is becoming. Conditioned by becoming is birth. Conditioned by birth is aging and death – this in entirety. This is accessing (the sutta meaning) by means of Dependent-co-arising.

Tattha sukhā vedanā dve indriyāni – sukhindriyaṃ somanassindriyaṇca. Dukkā vedanā dve indriyāni – dukkhindriyaṃ domanassindriyaṇca. Ayam indriyehi otaraṇā.

There, pleasant sensation is two faculties – (bodily) pleasant sensation faculty and (mental) joy faculty. Painful sensation is two faculties – (bodily) painful sensation and (mental) sorrow faculty. This is accessing (the sutta meaning) by means of Faculties.

Tānīyeva indriyāni saṅkhārapariyāpannāni, ye saṅkhārā sāsavā bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā. Ayam dhātūhi otaraṇā.

Those faculties are included in formation. Whatever formations are non-canker, not factor of becoming, they are included in the Phenomena-element – This is accessing (the sutta meaning) by means of Elements.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam sāsavam bhavaṅgam. Ayam āyatanehi otaraṇā.

That Phenomena-element included in the Phenomena-base – whatever base is non-canker, not factor of becoming – this is accessing (the sutta meaning) by means of Bases.

Tasmā hi te sukhino vītasokā, yesaṃ piyaṃ natthi kuhiñci loke;
Tasmā asokaṃ virajaṃ patthayāno, piyaṃ na kayirātha kuhiñci loketi.

Therefore, indeed, those who are happy, sorrowless – for them there is nothing dear in this world. Therefore, (if) wishing for the sorrowless, the stainless – don't make anything dear in this world.

Idaṃ taṇhāpahānam. Taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, evaṃ sabbam. Ayam paṭiccasamuppādehi otaraṇā.

Here, it is abandoning of craving. From the eradication of craving, there is eradication of clinging. From the eradication of clinging there is eradication of becoming – thus in entirety. This is accessing (the sutta meaning) by means of Dependent-co-arising.

Tamyeva taṇhāpahānam samatho. So samatho dve indriyāni satindriyaṃ samādhindriyaṇca. Ayam indriyehi otaraṇā.

That abandoning of craving is samatha. That samatha is two faculties – mindfulness-faculty and concentration-faculty. This is accessing (the sutta meaning) by means of Faculties.

Soyeva samatho samādhikkhandho. Ayam khandhehi otaraṇā.

That samatha is Samādhī-aggregate. This is accessing (the sutta meaning) by means of Aggregates.

Soyeva samatho saṅkhārapariyāpanno, ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā. Ayam dhātūhi otaraṇā.

That samatha is included in formations. Whatever formation is non-canker, not factor of becoming, that formation is included in Phenomena-element. This is accessing (the sutta meaning) by means of Elements.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavam, no ca bhavaṅgam. Ayam āyatanehi otaraṇā. Tenāha bhagavā “ye keci sokā”ti.

That Phenomena-element is included in Phenomena-base – the base that is non-canker, not a factor of becoming. This is accessing (the sutta meaning) by means of Bases. Therefore, said the Bhagava, “ye keci soka”.



**Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Addhā pītimano hoti, laddhā macco yadicchati.
Tassa ce kāmayānassa, chandajātassa jantuno;
Te kāmā parihāyanti, sallaviddhova ruppatti.
Yo kāme parivajjeti, sappasseva padā siro;
Somam visattikaṃ loke, sato samativattati’ti.**

If that which is desired is obtained by the one desiring it,
Indeed, he is delighted – the man who obtained what was desired.
If, for the man who desires, wishes – those which are desired come to ruin – he is pained as though
pierced by an arrow.
Whoever averts sensual desire, like the feet avert the serpent’s head;
He, mindful, crosses over this world of craving.

Tattha yā pītimanatā, ayam anunayo. Yadāha sallaviddhova ruppattīti, idaṃ paṭigham. Anunayam
paṭighaṅca pana taṇhāpakkho, taṇhāya ca pana dasarūpīni āyatanāni padaṭṭhānam. Ayam āyatanehi
otaraṇā.

There, what is delightedness is approval, liking. What is said as, “sallaviddhova ruppatti” – this is
non-approval, dislike. Approval and non-approval is on the side of craving. And for craving, the ten
form-bases are the footing. This is accessing (the sutta meaning) by means of Bases.

Tāniyeva dasa rūpīni rūpakāyo nāmasampayutto, tadubhayam nāmarūpam, nāmarūpapaccayā
salāyatanam, salāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, evaṃ sabbam.
Ayam paṭiccasamuppādehi otaraṇā.

Those ten forms are the Form-aggregate, associated with Mind. Those both are Mind-matter.
Conditioned by mind-matter is the six-bases. Conditioned by the six-bases is contact. Conditioned by
contact is sensation. Conditioned by sensation is craving – this in entirety. This is accessing (the sutta

meaning) by means of Dependent-co-arising.

Tadeva nāmarūpaṃ pañcakkhandho; Ayam khandhehi otaraṇā;
Tadeva nāmarūpaṃ atthārassa dhātuyo; Ayam dhātūhi otaraṇā;

That mind-matter is the five-aggregates. This is crossing over by Aggregates. That mind-matter is the eighteen-elements. This is accessing (the sutta meaning) by means of Elements.

Tattha yo rūpakāyo imāni pañca rūpīni indriyāni, yo nāmakāyo imāni pañca arūpīni indriyāni, imāni dasa indriyāni. Ayam indriyehi otaraṇā.

There, that which is the form-group, they are the five-form-faculties. That which is the mind-group, they are the five-formless-faculties. These are the ten faculties. This is accessing (the sutta meaning) by means of Faculties.

Tattha yadāha – There it is said as –
“Yo kāme parivajjeti, sappasseva padā siro;
Somaṃ visattikaṃ loke, sato samativattatī”ti.

Whoever averts sensual desire, like the feet avert the serpent’s head;
He, mindful, crosses over this world of craving.

Ayam saupādisesā nibbānadhātu, ayam dhātūhi otaraṇā.
This is Nibbāna-element with remainder. This is accessing (the sutta meaning) by means of Elements.

Sāyeva saupādisesā nibbānadhātu vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṅkhāraṇirodho, evaṃ sabbam. Ayam paṭiccasamuppādehi otaraṇā.

This Nibbāna-element with remainder is wisdom. From the arising of wisdom, ignorance is eradicated. With the eradication of ignorance, formation is eradicated – thus in entirety. This is accessing (the sutta meaning) by means of Dependent-co-arising.

Sāyeva vijjā paññakkhandho. Ayam khandhehi otaraṇā.

That wisdom is Wisdom-aggregate. This is accessing (the sutta meaning) by means of Aggregates.

Sāyeva vijjā dve indriyāni – vīriyindriyaṃ paññindriyaṇca. Ayam indriyehi otaraṇā.

That wisdom is two faculties – effort-faculty and wisdom-faculty. This is accessing (the sutta meaning) by means of Faculties.

Sāyeva vijjā saṅkhārapariyāpannā, ye saṅkhārā anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā. Ayam dhātūhi otaraṇā.

That wisdom is included in formation. That formation which is non-canker, not factor of becoming, that formation is included in Phenomena-element. This is accessing (the sutta meaning) by means of Elements.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavam, no ca bhavaṅgam. Ayam āyatanehi otaraṇā. Tenāha bhagavā “kāmam kāmayamānassā”ti.

The Phenomena-element is included in Phenomena-base. That base which is non-canker, not factor of becoming – this is accessing (the sutta meaning) through Bases. Therefore said the Bhagava, “kāmam kāmayamānassā”.

Ettāvatā paṭicca indriyakhandhadhātuāyatanāni samosaraṇotarāṇāni bhavanti. Evam paṭicca indriyakhandhadhātuāyatanāni otāretabbāni. Tenāha āyasmā mahākaccāyano “yo ca paṭiccuppādo”ti.

To this extent, faculties, aggregates, elements and bases become an integrated access or entrance. Thus the faculties, aggregates, elements and bases can bring about access or entry. Therefore said Venerable Mahākaccāyano, “yo ca paṭiccuppādo”.

Niyutto otaraṇo hāro.

Otaraṇa hāra has been elucidated

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Sodhana hāra

Sodhana hāra is a method of analyzing a *sutta* by seeking to clarify whether and where the questioned matter gets a complete answer.

The following is a verse explaining this hāra.

Vissajjitamhi pañhe, gāthāyaṃ pucchitāyaṃ ārabha,
Suddhāsuddhaparikkhā hāro so sodhano nāma.

As it checks for the clarified and un-clarified in the answered question, regarding the inquired in the verse – this hāra is called Sodhana (Clarification).

The above is a brief introduction to Sodhana hāra.

The ensuing is the original text elucidating the Sodhana hāra using examples.

13. Sodhanahāravibhaṅgo – with English translation

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Tattha katamo sodhano hāro? “Vissajjitamhi pañhe”ti gāthā.

Yathā āyasmā ajito pārāyane bhagavantam pañham pucchati –

**“Kenassu nivuto loko, kenassu nappakāsati;
Kissābhilepanam brūsi, kiṃsu tassa mahabbhaya”nti.**

**“Avijjāya nivuto loko, [ajitāti bhagavā]
Vivicchā pamādā nappakāsati;
Jappābhilepanam brūmi, dukkhamassa mahabbhaya”nti.**

“Kenassu nivuto loko”ti pañhe “avijjāya nivuto loko”ti bhagavā padam sodheti, no ca ārambham.
“Kenassu nappakāsati”ti pañhe “vivicchā pamādā nappakāsati”ti bhagavā padam sodheti, no ca ārambham.
“Kissābhilepanam brūsi”ti pañhe “jappābhilepanam brūmi”ti bhagavā padam sodheti, no ca ārambham.
“Kiṃsu tassa mahabbhaya”nti pañhe “dukkhamassa mahabbhaya”nti suddho ārambho. Tenāha bhagavā “avijjāya nivuto loko”ti.

Therein, what is the Sodhana hāra? (It refers to) the verse – ‘In the answered question...’

As the Venerable Ajita asks the Blessed One question, in Pārāyana –

“Due to what is the world hemmed-in? Due to what does it not shine?
Do tell, with what is it smeared? What is its great-fear?”

Due to ignorance is the world hemmed-in. (the Blessed One to Ajita)
It does not shine due to doubt and heedlessness.
It is smeared with greed. Its great-fear is suffering.

In the question, “Due to what is the world hemmed-in?”, the Blessed One clarifies the term, (with the answer) “Due to ignorance is the world hemmed-in”, but not the initiating-factor.

In the question, “Due to what does it not shine?”, the Blessed-One clarifies the term, (with the answer) “It does not shine due to doubt and heedlessness”, but not the initiating-factor.

In the question, “Do tell, with what is it smeared?”, the Blessed One clarifies the term, (with the answer) “It is smeared with greed”, but not the initiating-factor.

In the question, “What is its great-fear”, the Blessed One clarifies the initiating-factor, (with the answer) “Its great-fear is suffering”. Thus spoke the Blessed One– “Due to ignorance is the world hemmed-in”.



**“Savanti sabbadhi sotā, [iccāyasmā ajito]
Sotānaṃ kiṃ nivāraṇaṃ;
Sotānaṃ saṃvaram brūhi, kena sotā pidhīyare”ti.**

**“Yāni sotāni lokasmim, [ajitāti bhagavā]
Sati tesam nivāraṇaṃ;
Sotānaṃ saṃvaram brūmi, paññāyete pidhīyare”ti.**

“Savanti sabbadhi sotā, sotānaṃ kiṃ nivāraṇa”nti pañhe “yāni sotāni lokasmim, sati tesam nivāraṇa”nti bhagavā padam sodheti, no ca ārambham. “Sotānaṃ saṃvaram brūhi, kena sotā pidhīyare”ti pañhe “sotānaṃ saṃvaram brūmi, paññāyete pidhīyare”ti suddho ārambho. Tenāha bhagavā “yāni sotāni lokasmi”nti.

“The streams flow everywhere – what is the shutting-off of the streams?
Do tell the closing-off of the streams, by what are the streams shut-off?

Whatever streams there are in this world, mindfulness is their shutting-off.
(The Blessed One to Ajita)
I will tell the closing-off of the streams, they are shut-off by wisdom”

In the question, “The streams flow everywhere – what is the shutting-off of the streams?”, the Blessed One clarifies the term, (with the answer) “Whatever streams there are in this world, mindfulness is their shutting-off”, but not the initiating factor.

In the question, “Do tell the closing-off of the streams, by what are the streams shut-off?”, the Blessed One clarifies the initiating-factor, (with the answer) “I will tell the closing-off of the streams, they are shut-off by wisdom. Thus spoke the Blessed One – “Whatever streams there are in this world”.



**“Paññā ceva sati ca, [iccāyasmā ajito]
Nāmarūpañca mārisa;
Etaṃ me puttṭho pabrūhi, katthetam uparujjhatī”ti pañhe –**

**“Yametaṃ pañhaṃ apucchi, ajita taṃ vadāmi te;
Yattha nāmañca rūpañca, asesam uparujjhati;
Viññāṇassa nirodhena, etthetaṃ uparujjhati”ti.**

Suddho ārambho. Tenāha bhagavā “yametaṃ pañhaṃ apucchī”ti.

In the question –

“Wisdom and mindfulness and mind-matter, (Ajita thereof)

Sir, where does it cease ?

This is asked by me, do answer”,

“Whatever question you asked, Ajita, I will answer you.

Where mind and matter cease without remainder,

by the cessation of consciousness, there it ceases”.

The initiating-factor is clarified. Thus spoke the Blessed One– “ Whatever question you asked”.



Yattha evaṃ suddho ārambho, so pañho visajjito bhavati.

Yattha pana ārambho asuddho, na tāva so pañho visajjito bhavati.

Where the initiating-factor is clarified thus, that question is answered.

But where the initiating-factor is not-clarified, to that extent, that question is not answered.

Tenāha āyasmā mahākaccāyano “vissajjitamhi pañhe”ti.

Therefore said the Venerable Mahākaccāyana – “In the answered question...”



Niyutto sodhano hāro.

The Sodhana hāra has been elucidated.

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Adhiṭṭhāna hāra

Adhiṭṭhāna hāra is a method of analyzing a *sutta* by resolving, by taking apart the phenomena expressed in that *sutta*.

The word adhiṭṭhāna is used here in the sense of resolving – taking apart.

The following is a verse explaining this hāra.

Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā;
Tena vikappayitabbā, eso hāro adhiṭṭhāno.

Those phenomena that are general, they are expressed specifically – in that way should they be inferred – this hāra is adhiṭṭhāna.

The above is a brief introduction to Adhiṭṭhāna hāra.

The ensuing is the original text elucidating the Adhiṭṭhāna hāra using examples.

14. Adhiṭṭhānahāravibhaṅgo – with English translation

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Tattha katamo adhiṭṭhāno hāro? “Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā”ti.

Therein, what is the adhiṭṭhāna hāra? (It is as explained in the verse) “Those phenomena that are general, they are expressed specifically...”

Ye tattha niddiṭṭhā, tathā te dhārayitabbā.

What are expressed there, in that way should they be upheld.

“Dukkha”nti ekattatā. Tattha katamam dukkham? Jāti dukkhā, jarā dukkhā, byādhi dukkho, maraṇam dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccham na labhati tampi dukkham, samkhittena pañcupādānakkhandhā dukkhā, rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇam dukkham. Ayam vemattatā.

Dukkha (Suffering) is general. Therein, what is suffering? Birth is suffering, aging is suffering, illness is suffering, death is suffering, associating with un-beloved is suffering, not associating with beloved is suffering, not getting what one wants is suffering, in short – the five clinging aggregates are suffering. Form is a suffering, sensation is a suffering, perception is a suffering, mental-formations are suffering, consciousness is suffering. This is specific.

“Dukkhasamudayo”ti ekattatā. Tattha katamo dukkhasamudayo? Yāyam taṇhā ponobhavikā [ponobbhavikā (ka.)] nandirāgasahagatā tatratatrābhinandinī. Seyyathidam, kāmatanḥā bhavatanḥā vibhavanḥā. Ayam vemattatā.

Dukkha-samudaya (arising of suffering) is general. Therein, what is the arising of suffering? The craving that gives rise to further becoming, accompanied by passion and delight, relishing here and there, namely, craving for sensual pleasures, craving for becoming, craving for non-becoming. This is specific.

“Dukkhanirodho”ti ekattatā. Tattha katamo dukkhanirodho? Yo tassāyeva tanhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo. Ayam vematatā.

Dukkha-nirodha (cessation of suffering) is general. Therein, what is the cessation of suffering? The remainderless fading and cessation, giving-up, relinquishment, release and letting go of that very craving. This is specific.

“Dukkhanirodhagāminī paṭipadā”ti ekattatā. Tattha katamā dukkhanirodhagāminī paṭipadā?

Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidam, sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam vematatā.

Dukkha-nirodha-gāmini-paṭipadā (path leading to the cessation of suffering) is general. Therein, what is the path leading to the cessation of suffering? It is this Eight-fold Noble Path, namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. This is specific.

“Maggo”ti ekattatā. Tattha katamo maggo? Nirayagāmī maggo tiracchānāyonigāmī maggo pettivisayagāmī maggo asurayoniyo [asurayonigāmīyo (sī.), asurayonigāmīniyo (ka.)] maggo saggaṅgāmīyo maggo manussagāmī maggo nibbānagāmī maggo. Ayam vematatā.

Magga (path) is general. Therein, what is Path? The path leading to hell, path leading to animal-world, path leading to the sphere of hungry ghosts, path leading to realm of demons, path leading to heaven, path leading to human-world, path leading to Nibbāna. This is specific.

“Nirodho”ti ekattatā. Tattha katamo nirodho? Paṭisaṅkhānirodho appaṭisaṅkhānirodho anuṇāyānirodho paṭighānirodho mānaṇirodho makkhaṇirodho palāsaṇirodho issānirodho macchariyaṇirodho sabbakilesaṇirodho. Ayam vematatā.

Nirodha (cessation) is general. Therein, what is cessation? cessation of judgement, cessation of non-judgement, cessation of liking, cessation of disliking, cessation of conceit, cessation of demeaning, cessation of spite, cessation of envy, cessation of stinginess, cessation of all defilement. This is specific.

“Rūpa”nti ekattatā. Tattha katamaṃ rūpaṃ? Cātumahābhūtikaṃ [cātummahābhūtikaṃ (sī.)] rūpaṃ catunnaṃ mahābhūtānaṃ upādāya rūpassa paññatti. Tattha katamāni cattāri mahābhūtāni?

Pathavīdhātu [pathavīdhātu (sī.)] āpodhātu tejodhātu vāyodhātu.

Rūpaṃ (form) is general. Therein, what is form? The four-great-elements form, the concept of the derivative-form of the four-great-elements. Therein, what are the four great-elements? Element of extension, element of cohesion, element of energy, element of movement.

Dvīhi ākārehi dhātuyo pariggaṇhāti saṅkhepena ca vitthārena ca. Kathaṃ vitthārena dhātuyo pariggaṇhāti? Vīsatiyā ākārehi pathavīdhātum vitthārena pariggaṇhāti, dvādasahi ākārehi āpodhātum vitthārena pariggaṇhāti, catūhi ākārehi tejodhātum vitthārena pariggaṇhāti, chahi ākārehi vāyodhātum vitthārena pariggaṇhāti.

One comprehends the elements by two ways – in brief and in detail. How are the elements comprehended in detail? By twenty ways, the element of extension is comprehended in detail. By twelve ways, the element of cohesion is comprehended in detail. By four ways, the element of energy is comprehended in detail. By six ways, the element of movement is comprehended in detail.

Katamehi vīsatiyā ākārehi pathavīdhātum vitthārena pariggaṇhāti? Atthi imasmim kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiṇjaṃ [aṭṭhimiṇjā (sī.)] vakkam, hadayaṃ yakanam kilomakam pihakam papphāsam, antam antaṅgaṇam udariyaṃ karisaṃ matthake matthaluṅganti imehi vīsatiyā ākārehi pathavīdhātum vitthārena pariggaṇhāti.

How is the element of extension comprehended in detail by twenty ways? In this body there is hair,

body hair, nails, teeth, skin, flesh, tendons, bone, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, small intestines, large intestines, gorge, faeces, brain in the skull – thus, by these twenty ways, the element of extension is comprehended in detail.

Katamehi dvādasahi ākārehi āpodhātum vitthārena pariggaṇhāti? Atthi imasmim kāye pittaṃ, semhaṃ, pubbo lohitaṃ, sedo medo assu, vasā, khelo, siṅghāṇikā, lasikā, muttanti imehi dvādasahi ākārehi āpodhātum vitthārena pariggaṇhāti.

How is the element of cohesion comprehended in detail, by twelve ways? There is in this body, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine – thus, by these twelve ways, the element of cohesion is comprehended in twelve ways.

Katamehi catūhi ākārehi tejodhātum vitthārena pariggaṇhāti? Yena ca santappati, yena ca jīrīyati, passa ma. ni. 3.351], yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ, sammā pariṇāmaṃ, gacchati, imehi catūhi ākārehi tejodhātum vitthārena pariggaṇhāti.

How is the element of energy comprehended in detail, by four ways? It is by which there is heating, by which there is decaying, by which there is burning, by which the eaten, drunk, chewed and tasted (food) gets well digested – by these four ways, the element of energy can be comprehended in detail.

Katamehi chahi ākārehi vāyodhātum vitthārena pariggaṇhāti? Uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayā vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, imehi chahi ākārehi vāyodhātum vitthārena pariggaṇhāti.

By what six ways, is the element of movement comprehended in detail? The upward-going air, the downward-going air, air in the belly, air in the abdomen, the air that moves from organ to organ, in-breath, out-breath – thus, by these six ways, the element of movement can be comprehended in detail.

Evam imehi dvācattālīsāya ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto tulayanto parivīmaṃsanto pariyoḡāhanto paccavekkhanto na kiñci gayhūpagam passati kāyam, vā kāyapadesam, vā.

On discriminating, weighing, considering, scrutinizing, reflecting thus – the elements with their characteristics, by these forty two ways, in detail – one does not see anything worth acquiring in the body or body-parts.

Yathā candanikaṃ pavicinanto na kiñci gayhūpagam passeyya, yathā saṅkāraṭṭhānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccaḡuṭṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sivathikaṃ pavicinanto na kiñci gayhūpagam passeyya – evameva imehi dvācattālīsāya ākārehi evam vitthārena dhātuyo sabhāvato upalakkhayanto tulayanto parivīmaṃsanto pariyoḡāhanto paccavekkhanto na kiñci gayhūpagam passati kāyam, vā kāyapadesam, vā.

Just as one would not see anything worth acquiring on investigating a village cess-pool; just as one would not see anything worth acquiring on investigating a rubbish dump; just as one would not see anything worth acquiring on investigating a lavatory; just as one would not see anything worth acquiring on investigating a cemetery – in the same way, on discriminating, weighing, considering, scrutinizing, reflecting thus – the elements with their characteristics, by these forty two ways, in detail – one does not see anything worth acquiring in the body or body-parts.

Tenāha bhagavā yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu – pathavīdhāturevesā – taṃ “netam mama, nesohamasmi, na meso attā”ti evametam yathābhūtaṃ sammappaññāya datṭhabbam. Evametam yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

Therefore, said the Blessed One, “Whatever is the internal element of extension, whatever is the external element of extension – in terms of the element of extension – one should see ‘as it is’, with

right knowledge, in this way – as ‘This is not mine, this is not me, this is not my self’. Seeing thus ‘as it is’, with right knowledge, one gets disgusted with the element of extension, the mind casts away the element of extension.

Yā ceva kho pana ajjhakkā āpodhātu, yā ca bāhirā āpodhātu...pe...

“Whatever is the internal element of cohesion, whatever is the external element of cohesion...”

yā ceva kho pana ajjhakkā tejodhātu, yā ca bāhirā tejodhātu...pe...

“Whatever is the internal element of energy, whatever is the external element of energy...”

yā ceva kho pana ajjhakkā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhātūrevesā. Tam ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtam sammappaññāya dattṭhabbam, evametam yathābhūtam sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittam virājeti. Ayam vemattatā.

“Whatever is the internal element of movement, whatever is the external element of movement – in terms of the element of movement – one should see ‘as it is’, with right knowledge, in this way – as ‘This is not mine, this is not me, this is not my self’. Seeing thus ‘as it is’, with right knowledge, one gets disgusted with the element of movement, the mind casts away the element of movement. This is specific.

‘Avijjā’ ti ekattatā. Tattha katamā avijjā? Dukkhe aññāṇam, dukkhasamudaye aññāṇam, dukkhanirodhe aññāṇam, dukkhanirodhagāminiyā paṭipadāya aññāṇam, pubbante aññāṇam, aparante aññāṇam, pubbantāparante aññāṇam, idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇam, yam evarūpam aññāṇam adassanam anabhisamayo ananubodho asam bodho appaṭivedho asallakkhaṇā anupalakkhaṇā apaccupalakkhaṇā asamavekkhaṇam [asamavekkhaṇam (ka.)] apaccakkhakammam dummejjham bālyam asampajaññam moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjāpariyutṭhānam avijjālaṅgī moho akusalamūlam. Ayam vemattatā. Avijjā (ignorance) is general. Therein, what is ignorance? Unknowing in suffering, unknowing in ‘the origin of suffering’, unknowing in the ‘cessation of suffering’, unknowing in the ‘path leading to the cessation of suffering’, unknowing of the past, unknowing of the future, unknowing of the past and future, unknowing of the phenomena which are causally connected and dependently originating – that which is such an unknowing, unseeing, non-realizing, non-understanding, non-penetrating, non-discerning, non-discriminating, non-differentiating, non-examining, not-realizing-by-oneself, foolishness, stupidity, non-comprehension, delusion, bewilderment, confusion, ignorance, the flood of ignorance, the latent ignorance, the outburst of ignorance, the bolt of ignorance, the delusion rooted in unwholesomeness – this is specific.

“Vijjā” ti ekattatā. Tattha katamā vijjā? Dukkhe ñāṇam, dukkhasamudaye ñāṇam, dukkhanirodhe ñāṇam, dukkhanirodhagāminiyā paṭipadāya ñāṇam, pubbante ñāṇam, aparante ñāṇam, pubbantāparante ñāṇam, idappaccayatāpaṭiccasamuppannesu dhammesu ñāṇam, yā evarūpā paññā pajānanā vicayo pavicayo dhammavicayo saṃlakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccam kosallam nepuññam vebhavyā [vebhavyā (sī.)] cintā upaparikkhā bhūrī medhā parināyikā vipassanā sampajaññam patodo paññā paññindriyam paññābalam paññasattham paññāpāsādo paññāloko paññāobhāso paññāpajoto paññāratanam amoho dhammavicayo sammāditṭhi dhammavicayasambojjhaṅgo maggaṅgam maggapariyāpannam. Ayam vemattatā.

Vijjā (knowledge) is general. Therein, what is knowledge? Knowledge in suffering, knowledge in ‘origin of suffering’, knowledge in ‘cessation of suffering’, knowledge in ‘path leading to cessation of suffering’, knowledge of past, knowledge of future, knowledge of past and future, knowledge of phenomena which are causally connected and dependently arising. That which is such a wisdom, discernment, investigation, probing, investigation of phenomena, characterization, discrimination, differentiation, learnedness, skillfulness, adroitness, considering, thinking, examination, wisdom, wit, perceptiveness, insight, clear-comprehension, guide, wisdom, wisdom faculty, wisdom-strength,

wisdom-sword, wisdom-palace, wisdom-light, wisdom-brightness, wisdom-lamp, wisdom-jewel, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, factor of the Path, pertaining to the Path. This is specific.

“Samāpatti”ti ekattatā. Tattha katamā samāpatti? Saññāsamāpatti asaññāsamāpatti, nevasaññānāsaññāsamāpatti. Vibhūtasaññāsamāpatti nirodhasamāpattīti. Ayam vematatā. Samāpatti (attainment) is general. Therein, what is attainment? Perception-attainment, non-perception-attainment, neither-perception-nor-non-perception-attainment, attainment of boundless consciousness, attainment of cessation. This is specific.

“Jhāyī”ti ekattatā. Tattha katamo jhāyī? Atthi sekkho jhāyī, atthi asekkho jhāyī, nevassekkhanāsekkho jhāyī, ājāniyo jhāyī, assakhaluṅko jhāyī, diṭṭhuttaro jhāyī, tanḥuttaro jhāyī, paññuttaro jhāyī. Ayam vematatā.

Jhāyī (meditator) is general. Therein, who is a meditator? There is the trainee-meditator, there is adept-meditator, the neither trainee-nor-adept meditator, the ‘thorough-bred’ meditator, the ‘colt’ meditator, the meditator predominated by views, the meditator predominated by craving, the meditator predominated by wisdom. This is specific.

“Samādhi”ti ekattatā. Tattha katamo samādhi? Saraṇo samādhi, araṇo samādhi, savero samādhi, avero samādhi, sabyāpajjo [sabyāpajho (sī.)] samādhi, abyāpajjo samādhi, sappīṭiko samādhi, nippīṭiko samādhi, sāmiso samādhi, nirāmiso samādhi, sasaṅkhāro samādhi, asaṅkhāro samādhi, ekaṃsabhāvito samādhi, ubhayamaṃsabhāvito samādhi, ubhayato bhāvitabhāvano samādhi, savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi, hānabhāgiyo samādhi, tṭhībhāgiyo samādhi, visesabhāgiyo samādhi, nibbedhabhāgiyo samādhi, lokiyo samādhi, lokuttaro samādhi, micchāsamādhi, sammāsamādhi. Ayam vematatā.

Samādhi (concentration) is general. Therein, what is concentration? Conflicted concentration, unconflicted concentration, hostile concentration, non-hostile concentration, malevolent concentration, non-malevolent concentration, concentration with joy, concentration devoid of joy, mundane concentration, supra-mundane concentration, concentration with kamma-formations, concentration without kamma-formations, unilaterally developed concentration, bilaterally developed concentration, concentration developed both ways, concentration with applied thought and sustained thought, concentration without applied thought and with sustained thought, concentration without applied thought and without sustained thought, deteriorating concentration, stabilizing concentration, progressing concentration, penetrating concentration, mundane concentration, supra-mundane concentration, wrong concentration, right concentration. This is specific.

“Paṭipadā”ti ekattatā. Tattha katamā paṭipadā? Āgāḷhapāṭipadā [āgāḷhā paṭipadā (sī.)] atṭhakathā oloketabbā, nijjhāmapāṭipadā, majjhīmapāṭipadā, akkhamā paṭipadā, khamā paṭipadā, samā paṭipadā, damā paṭipadā, dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññāti. Ayam vematatā.

Paṭipadā (practice) is general. Therein, what is practice? Practice given to sensual pleasures, practice given to asceticism, just-right practice, practice of non-toleration, practice of toleration, practice of calm, practice of restraint, painful practice with slow knowing, painful practice with swift knowing, pleasant practice with slow knowing, pleasant practice with swift knowing. This is specific.

“Kāyo”ti ekattatā. Tattha katamo kāyo? Nāmakāyo rūpakāyo ca. Tattha katamo rūpakāyo? Kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī.)] atṭhi atṭhimiñjaṃ vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṅgaṃ udariyaṃ karisaṃ pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttam matthaluṅganti – ayam rūpakāyo. Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāroti – ayam nāmakāyoti. Ayam vematatā.

Body (kāya) is general. Therein, what is body? Mental-body and material-body. Therein, what is material-body? Hair, hair of body, nails, teeth, skin, flesh, tendons, bone, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, small intestines, large intestines, gorge, faeces, bile, phlegm, pus, blood, sweat, skin-oil, tears, oil in the joints, saliva, mucus, fluid in the joints, urine, brain – this is material-body. The mental-body is sensation, perception, intention, mind, contact, attention – this is mental-body. This is specific.

Evam yo dhammo yassa dhammassa samānabhāvo, so dhammo tassa dhammassa ekattatāya ekī bhavati. Yena yena vā pana vilakkhaṇo, tena tena vemattam gacchati.
Thus, whatever phenomena is similar to a phenomena, that phenomena is that (other) phenomena due to sameness, becomes common to it. But by what they are distinct, by that they get distinct(different/ specific).

Evam sutte vā veyyākaraṇe vā gāthāyam vā pucchitena vīmamsayitabbam – kim ekattatāya pucchati, udāhu vemattatāyāti. Yadi ekattatāya pucchitam, ekattatāya visajjayitabbam. Yadi vemattatāya pucchitam, vemattatāya visajjayitabbam. Yadi sattādhittānena pucchitam, sattādhittānena visajjayitabbam. Yadi dhammādhittānena pucchitam, dhammādhittānena visajjayitabbam. Yathā yathā vā pana pucchitam, tathā tathā visajjayitabbam.

In a discourse or exposition or verse, it should be analysed by asking in this way – ‘Is it asked generally or specifically’. If it is asked generally, it should be answered generally. If it is asked specifically, it should be answered distinctively. If it is asked in terms of beings, it should be answered in terms of beings. If it is asked in terms of phenomena, it should be answered in terms of phenomena. Or in whatever way it is asked, in that way it should be answered.

Tenāha āyasmā mahākaccāyano “ekattatāya dhammā”ti.
Therefore said Venerable Mahākaccāyana – ‘Those phenomena that are general..’



Niyutto adhiṭṭhāno hāro.
The adhiṭṭhāna hāra has been elucidated.

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Parikkhāra hāra

Parikkhāra hāra is a method of analyzing a *sutta* by retracing the cause and condition which produced phenomena mentioned therein.

The cause and condition are the parikkhāra (requisites) of the phenomena mentioned in the *sutta*.

The following is a verse explaining this hāra.

Ye dhammā yaṃ dhammam janayanti paccayā paramparato;
Hetumavakadḍhayitvā, eso hāro **parikkhāro**.

Whatever phenomena gives rise to (another) phenomena, from the antecedent condition, it draws out the cause – that hāra is parikkhāra.

The above is a brief introduction to Parikkhāra hāra.

The ensuing is the original text elucidating the Parikkhāra hāra using examples.

15. Parikkhārahāravibhaṅgo – with English translation

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Tattha katamo parikkhāro hāro? “Ye dhammā yaṃ dhammam janayanti”ti.

Therein what is parikkhāra hāra? (It is the verse beginning with) “Whatever phenomena gives rise to (another) phenomena...”

Yo dhammo yaṃ dhammam janayati, tassa so parikkhāro.

Kimlakkaṇaṃ parikkhāro? Janakalakkaṇaṃ parikkhāro.

Dve dhammā janayanti hetu ca paccayo ca.

Tattha kimlakkaṇaṃ hetu, kimlakkaṇaṃ paccayo?

Asādhāraṇalakkaṇaṃ hetu, sādharmaṇalakkaṇaṃ paccayo.

Yathā kiṃ bhavati? Yathā añkurassa nibbattiyā bījaṃ asādhāraṇaṃ, pathavī āpo ca sādharmaṇā.

Añkurassa hi pathavī āpo ca paccayo sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na catthi ekakālasamavadhānam, duddhassa ca dadhissa ca.

Evamevaṃ natthi ekakālasamavadhānam, hetussa ca paccayassa ca.

The phenomena that gives rise to (another) phenomena – that is its (the other phenomena’s) requirement.

What is the characteristic of parikkhāra?

Parikkhāra is the characteristic of generating, producing.

Two kinds of phenomena generate – cause (hetu) and condition (paccaya).

Therein, what is the characteristic of cause, what is the characteristic of condition?

Cause has non-common, un-same characteristic.

Condition has common, same characteristic.

How would that be?

Just as, when the sprout arises, the seed is not common (non-contemporary); the earth and water are common (contemporary). The earth and water are the condition for the sprout. Its nature is the cause. Or, just as, the milk put in a pot becomes curd – there is no co-existence in the same time of the milk and the curd.

In the same way, there is no co-existence in the same time (non-simultaneous, asynchronicity) of cause and condition.

Ayañhi saṃsāro sahetu sappaccayo nibbatto. Vuttam hi avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānam, evam sabbo paṭīccasamuppādo. Iti avijjā avijjāya hetu ayoniso manasikāro paccayo.

Purimikā avijjā pacchimikāya avijjāya hetu.

Tattha purimikā avijjā avijjānusayo pacchimikā avijjā avijjāpariyutṭhānam, purimiko avijjānusayo pacchimikassa avijjāpariyutṭhānassa hetubhūto paribrūhanāya, bijaṅkuro viya samanantarahetutāya. Yam pana yattha phalam nibbattati, idamassa paramparahetutāya hetubhūtam.

Duvidho hi hetu samanantarahetu paramparahetu ca, evam avijjāyapi duvidho hetu samanantarahetu paramparahetu ca.

Indeed, this saṃsāra arises with cause, with condition. Thus it is said, with ignorance as condition, formations (arise), with formations as condition, consciousness (arises) – in the same way the entire dependent-origination.

Thus ignorance (avijjā) is the cause of ignorance, inappropriate attention is the condition. Ignorance is prior, the cause of ignorance is ensuing.

Therein, the prior ignorance is the latent-ignorance; the ensuing ignorance is the manifestation of ignorance.

The prior latent-ignorance, becomes the cause of the ensuing manifestation of ignorance, due to its intensifying.

Like the seed and sprout, there is close adjacency/immediacy of cause. From where, that which is the result arises, that becomes its cause, consequently/remotely.

There are two kinds of cause – adjacent/immediate cause and consequent/remote cause. Thus ignorance also has two kinds of cause – adjacent/immediate cause and consequent/remote cause.

Yathā vā pana thālakañca vaṭṭi ca telañca padīpassa paccayabhūtam na sabhāvaheṭu, na hi sakkā thālakañca vaṭṭiñca telañca anaggikam dīpetum padīpassa paccayabhūtam.

Padīpo viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo paccayo.

Ajjhattiko hetu, bāhiro paccayo.

Janako hetu, pariggāhako paccayo.

Asādhāraṇo hetu, sādhāraṇo paccayo.

Or, just as bowl's wick and oil is a condition for it to become a lamp, but it is not its inherent nature. It is not possible for the bowl, wick and oil, which are the condition for the lamp to light up without fire.

Like the lamp, is the cause which is of inherent nature.

Thus the cause is the inherent nature, condition is the extraneous.

Cause is internal, condition is external.

Cause is producer/productive; condition is supporter/supportive.

Cause is not-common/ non-contemporary; condition is common/ contemporary.

Avupacchedattho santati attho,
nibbatti attho phalattho,
paṭisandhi attho punabbhavattho,

palibodhattho pariyutthānattho,
asamugghātattho anusayattho,
asampaṭivedhattho avijjattho,
apariññātattho viññāṇassa bījattho.

Non-interruption implies that there is continuity,
arising implies that there is fruition,
re-birth implies that there is consequent-becoming,
impeding implies that there is manifestation / display,
not cut off implies that there is latency,
non-realization implies that there is ignorance,
non-comprehension implies that there is a seed of consciousness.

Yattha avupacchedo tattha santati,
yattha santati tattha nibbatti,
yattha nibbatti tattha phalam,
yattha phalam tattha paṭisandhi,
yattha paṭisandhi tattha punabbhavo,
yattha punabbhavo tattha palibodho,
yattha palibodho tattha pariyutthānam,
yattha pariyutthānam tattha asamugghāto,
yattha asamugghāto tattha anusayo,
yattha anusayo tattha asampaṭivedho,
yattha asampaṭivedho tattha avijjā,
yattha avijjā tattha sāsavam viññāṇam apariññātam,
yattha sāsavam viññāṇam apariññātam tattha bījattho.

Where there is non-interruption, there is continuity;
where there is continuity, there is arising;
where there is arising, there is fruition;
where there is fruition, there is re-birth;
where there is re-birth, there is consequent-becoming;
where there is consequent-becoming, there is impediment;
where there is impediment, there is manifestation;
where there is manifestation, there is non-cutting-off;
where there is non-cutting-off, there is latency;
where there is latency, there is non-penetration;
where there is non-penetration, there is ignorance;
where there is ignorance, there is a intoxicated, non-comprehending consciousness ;
where there is a intoxicated, non-comprehending consciousness, there is the implication of a seed.

Sīlakkhandho samādhikkhandhassa paccayo,
samādhikkhandho paññākkhandhassa paccayo,
paññākkhandho vimuttikkhandhassa paccayo,
vimuttikkhandho vimuttiñāṇadassanakkhandhassa paccayo.

The aggregate of morality is the condition for the aggregate of concentration;
the aggregate of concentration is the condition for the aggregate of wisdom;
the aggregate of wisdom is the condition for the aggregate of release;
the aggregate of release is the condition for the aggregate of the knowledge and vision of release.

Titthaññutā pītaññutāya paccayo,
pītaññutā pattaññutāya paccayo,
pattaññutā attaññutāya paccayo.

Knowing the drinking places is the condition for what is to be drunk;
knowing what is to be drunk is the condition for knowing the right amount/ limit;
knowing the right amount/ limit is the condition for knowing one's self.

Yathā vā pana cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.
Tattha cakkhu ādhipateyyapaccayatāya paccayo,
rūpā ārammaṇapaccayatāya paccayo.
Āloko sannissayatāya paccayo,
manasikāro sabhāvo hetu.

Saṅkhārā viññāṇassa paccayo, sabhāvo hetu.
Viññāṇaṃ nāmarūpassa paccayo, sabhāvo hetu.
Nāmarūpaṃ saḷāyatanassa paccayo, sabhāvo hetu.
Saḷāyatanaṃ phassa paccayo, sabhāvo hetu.
Phasso vedanāya paccayo, sabhāvo hetu.
Vedanā taṇhāya paccayo, sabhāvo hetu.
Taṇhā upādānassa paccayo, sabhāvo hetu.
Upādānaṃ bhavassa paccayo, sabhāvo hetu.
Bhavo jātiyā paccayo, sabhāvo hetu.
Jāti jarāmaṇassa paccayo, sabhāvo hetu.
Jarāmaṇaṃ sokassa paccayo, sabhāvo hetu.
Soko paridevassa paccayo, sabhāvo hetu.
Paridevo dukkhassa paccayo, sabhāvo hetu.
Dukkhaṃ domanassassa paccayo, sabhāvo hetu.
Domanassaṃ upāyāsassa paccayo, sabhāvo hetu.

Evamaṃ yo koci upanissayo sabbo so parikkhāro.

Tenāha āyasmā mahākaccāyano “ye dhammā yaṃ dhammaṃ janayanti”ti.

Just as the eye-consciousness arises depending on eye and form.
Therein, the eye is condition due to the dominance-condition;
form is condition due to object-condition;
light is condition due to being the basis;
attention is the inherent cause.

Formations are condition for consciousness; its inherent nature is cause.
Consciousness is the condition for mind-matter; its inherent nature is cause.
Mind-matter is the condition for the six sense bases; its inherent nature is cause.
Six sense bases is the condition for contact; its inherent nature is cause.
Contact is the condition for sensation; its inherent nature is cause.
Sensation is the condition for craving; its inherent nature is cause.
Craving is the condition for clinging; its inherent nature is cause.
Clinging is the condition for becoming; its inherent nature is cause.
Becoming is the condition for birth; its inherent nature is cause.
Birth is the condition for aging and death; its inherent nature is cause.
Aging and death is the condition for sorrow; its inherent nature is cause.
Sorrow is the condition for lamentation; its inherent nature is cause.

Lamentation is the condition for suffering; its inherent nature is cause.
Suffering is the condition for ill-feeling of mind; its inherent nature is cause.
Unpleasant mental feeling is the condition for grief; its inherent nature is cause.

Thus, whatever is the sufficing condition, all of it is parikkhāra (i.e. the requisite cause / condition).

Therefore said the Venerable Mahākaccāyana – “Whatever phenomena gives rise to (another) phenomena..”



Niyutto parikkhāro hāro.
The Parikkhāra hāra has been elucidated.

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Samāropana hāra

Samāropana hāra is a method of understanding a *sutta* – not in isolation – but in combination with other aspects as well.

Specifically, the purport of a *sutta* is considered in terms of its basis, its synonyms and also the manner in which it pertains to the practice of developing and abandoning.

The following is a verse explaining this hāra.

Ye dhammā yamṃ mūlā, ye cekatthā pakāsitā muninā;
Te samāropayitabbā, esa samāropano hāro”ti.

Those phenomena which are of a (the same) root, and those phenomena which are shown by the Sage to be of same meaning –
those (phenomena) are to be combined – this is the Samāropana hāra.

The above is a brief introduction to Samāropana hāra.

The ensuing is the original text elucidating the Samāropana hāra using examples.

16. Samāropanahāravibhaṅgo – with English translation

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Tattha katamo samāropano hāro?

‘Ye dhammā yamṃ mūlā, ye cekatthā pakāsitā muninā’ti.

Therein, what is the samāropana hāra?

(It is explained in the verse) “Those phenomena which are of a (the same) root, and those phenomena which are shown by the Sage to be of same meaning...”

Ekasmimṃ padatṭhāne yattakāni padatṭhānāni otaranti, sabbāni tāni samāropayitabbāni.

Yathā āvaṭṭe hāre bahukāni padatṭhānāni otarantīti.

Tattha samāropanā catubbidhā padatṭhānam, vevacanam, bhāvanā, pahānamiti.

In one basis, how many other basis are accessed, all of them are to be combined.

Just as in āvatta hāra, many basis are accessed.

Therein, combining is of four types – padatṭhāna (basis), vevacana (synonym), bhāvana (developing) and pahāna (abandoning).

Tattha katamā padatṭhānena samāropanā?

Sabbapāpassa akaraṇam, kusalassa upasampadā;

Sacittapariyodapanam, etaṃ buddhāna sāsana’nti.

Tassa kimṃ padatṭhānam?

Tiṇi sucaritāni – kāyasucaritamṃ vacīsucaritamṃ manosucaritamṃ – idamṃ padatṭhānam;

Tattha yamṃ kāyikañca vācasikañca sucaritamṃ, ayaṃ sīlakkhandho.

Manosucarite yā anabhijjhā abyāpādo ca, ayam samādhikkhandho.

Yā sammāditṭhi, ayam paññākkhandho.

Idam padatṭhānam.

Tattha sīlakkhandho ca samādhikkhandho ca samatho, paññākkhandho vipassanā.

Idam padatṭhānam.

Tattha samathassa phalam rāgavirāgā cetovimutti, vipassanā phalam avijjāvirāgā paññāvimutti.

Idam padatṭhānam.

Therein, what is combining with basis (padatṭhāna)?

“The non-doing of all evil, taking up the wholesome, purifying one’s own mind, this is the teaching of the Buddha’s”.

What is its basis?

There are three good conducts – good conducts of the body, good conducts of speech, good conducts of mind.

This is the basis.

Therein, that which is the good conduct of the body and speech – this is the Morality-aggregate.

In the good conduct of mind is non-covetousness and non-ill-will – this is the Concentration-aggregate.

That which is Right View – this is the Wisdom-aggregate.

This is the basis.

Therein, the Morality-aggregate and Concentration-aggregate are Samatha.

The Wisdom-aggregate is Vipassana.

This is the basis.

Therein, the result of Samatha is the mind-release due to fading away of passion.

The result of Vipassana is the wisdom-release due to fading away of ignorance.

This is the basis.

Vanam vanathassa padatṭhānam.

Kiñca vanam? Ko ca vanatho?

Vanam nāma pañca kāmāgunā, taṇhā vanatho.

Idam padatṭhānam.

Vanam nāma nimittaggāho “itthī” ti vā “puriso” ti vā.

Vanatho nāma tesam tesam aṅgapaccaṅgānam anubyañjanaggāho “aho cakkhu, aho sotam, aho ghānam, aho jivhā, aho kāyo, iti.

Idam padatṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni apariññātāni.

Yam tadubhayam paṭicca uppajjati samyojanam, ayam vanatho.

Idam padatṭhānam.

Vanam nāma anusayo. Vanatho nāma pariyutṭhānam.

Idam padatṭhānam.

Tenāha bhagavā “chetvā vanañca vanathañcā” ti.

Ayam padatṭhānena samāropanā.

Desired (vanam) is the basis for desiredness (vanatha).

What is the desired? And what is desiredness?

The desired is the five strands of sensuality;

craving is the desiredness – this is the basis.

Desired is the fastening on to the signs – as “woman” or as “man”.

Desiredness is taking up the smaller details of the various parts as – “wow! the eye!” ‘O! the ear’ ‘the nose!’ ‘O! the tongue!’ ‘O! the body!’ – this is the basis.

The desired is the uncomprehended internal and external bases.

The fetter that arises based on that is the desiredness. This is the basis.

The desired is the latent-tendency.

The desiredness is the manifestation. This is the basis.

Therefore said the Blessed One, “Having cut the forest (desired) and the afforestation (desiredness) ...”

This is combining with basis.

Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekkhaphalam;

avijjāvirāgā paññāvimutti asekkhaphalam.

Idam vevacanam.

Rāgavirāgā cetovimutti anāgāmiphalam;

avijjāvirāgā paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā cetovimutti kāmādhātusamatikkamanam;

avijjāvirāgā paññāvimutti tedhātusamatikkamanam.

Idam vevacanam.

Paññindriyam, paññābalaṃ, adhipaññāsikkhā, paññākkhandho, dhammavicayasambojjhaṅgo, upekkhāsambojjhaṅgo, ñāṇaṃ, sammādiṭṭhi, tīraṇā, santīraṇā, hirī, vipassanā, dhamme ñāṇaṃ, sabbam – idam vevacanam.

Ayam vevacanena samāropanā.

Therein, what is combining with synonyms?

The mind-release due to fading away of passion is the result for trainees.

The wisdom-release due to fading away of ignorance is the result for the trained (adept).

This is a synonym.

The mind-release due to fading away of passion is the result for Non-returner.

The wisdom-release due to fading away of ignorance is the exalted result for the trained (adept).

This is a synonym.

The mind-release due to fading away of passion is the transcending the element of sensuality.
The wisdom-release due to fading away of ignorance is the transcending of the three elements.
This is a synonym.

The faculty of wisdom, the strength of wisdom, the training of higher wisdom, the aggregate of wisdom, the investigation of phenomena which is a factor of enlightenment, the equanimity which is a factor of enlightenment, knowledge, right view, determining, investigating, shame to do evil, insight, knowledge in the Dhamma, all this is synonym.

This is combining with synonyms.

Tattha katamā bhāvanāya samāropanā?

Yathāha bhagavā “tasmātiha tvam bhikkhu kāye kāyānupassī viharāhi, ātāpī sampajāno satimā vineyya loke abhijjhādomanassam”.

Ātāpīti vīriyindriyam.

Sampajānoti paññindriyam.

Satimāti satindriyam.

Vineyya loke abhijjhādomanassanti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūrim gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūrim gacchanti.

Catūsu sammappadhānesu bhāviyamānesu cattāro iddhipādā bhāvanāpāripūrim gacchanti.

Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūrim gacchanti.

Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā dhammā bodhipakkiyā niyyānikalakkhaṇena ekalakkhaṇā, te ekalakkhaṇattā bhāvanāpāripūrim gacchanti.

Ayam bhāvanāya samāropanā.

Therein, what is combining with development?

As the Blessed One said, “Therefore, you dwell here, contemplating the body in body, ardent, alert, mindful, putting aside greed and distress regarding the world.

Ātāpi (ardent) is the faculty of effort.

Sampajāno (alert) is the faculty of wisdom.

Satimā (mindfulness) is the faculty of mindfulness.

Vineyya loke abhijjhādomanassam (putting aside greed and distress regarding the world) is faculty of concentration.

Thus, while dwelling contemplating the body in the body, the development of the four foundations of mindfulness get fulfilled.

Due to what reason?

(Due to) the analogous characteristics of the four faculties.

When the four foundations of mindfulness are developed, the development of the four right exertions get fulfilled.

When the four right exertions are developed, the development of four basis of power get fulfilled.

When the four basis of power are developed, the development of the five faculties get fulfilled. Thus everything.

Due to what reason?

All are phenomena which are a part of enlightenment, are factors of enlightenment.

They are of analogous characteristic in terms of the characteristic of leading-to.

The development of those qualities which are analogous get fulfilled.

This is combining with development.

Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto

‘asubhe subha’nti vipallāsaṃ pajahati,

kabalīkāro cassa āhāro pariññaṃ gacchati,

kāmapādānena ca anupādāno bhavati,

kāmayogena ca visamyutto bhavati,

abhiññāyagānthena ca vippayujjati,

kāmāsavena ca anāsavo bhavati,

kāmoghañca uttinno bhavati,

rāgasallena ca visallo bhavati,

rūpūpikā cassa viññāṇatthi pariññaṃ gacchati,

rūpadhātuyam cassa rāgo pahīno bhavati,

na ca chandāgatim gacchati.

Vedanāsu vedanānupassī viharanto

‘dukkhe sukha’nti vipallāsaṃ pajahati,

phasso cassa āhāro pariññaṃ gacchati,

bhavūpādānena ca anupādāno bhavati,

bhavayogena ca visamyutto bhavati,

byāpādayagānthena ca vippayujjati,

bhavāsavena ca anāsavo bhavati,

bhavoghañca uttinno bhavati,

dosasallena ca visallo bhavati,

vedanūpikā cassa viññāṇatthi pariññaṃ gacchati,

vedanādhātuyam cassa rāgo pahīno bhavati,

na ca dosāgatim gacchati.

Citte cittānupassī viharanto

‘anicce nicca’nti vipallāsaṃ pajahati,

viññāṇam cassa āhāro pariññaṃ gacchati,

ditthupādānena ca anupādāno bhavati,

ditthiyogena ca visamyutto bhavati,

sīlabbataparāmāsakāyagānthena ca vippayujjati,

ditthāsavena ca anāsavo bhavati,

ditthoghañca uttinno bhavati,

mānasallena ca visallo bhavati,

saññūpikā cassa viññāṇatṭhiti pariññam gacchati,
saññādhātuyam cassa rāgo pahīno bhavati,
na ca bhayāgatim gacchati.

Dhammesu dhammānupassī viharanto
'anattani attā'ti vipallāsam pajahati,
manosañcetanā cassa āhāro pariññam gacchati,
attavādupādānena ca anupādāno bhavati,
avijjāyogena ca visamyutto bhavati,
idamṣaccābhinivesakāyaganthena ca vippayujjati,
avijjāsavena ca anāsavo bhavati,
avijjoghañca uttinno bhavati,
mohasallena ca visallo bhavati,
saṅkhārūpikā cassa viññāṇatṭhiti pariññam gacchati,
saṅkhārādhātuyam cassa rāgo pahīno bhavati,
na ca mohāgatim gacchati.

Ayam pahānena samāropanā.

Therein, what is combining with abandoning?

While dwelling contemplating the body in the body – vipallāsa (mistakenness) of taking something that is 'asubha' (unbeautiful) as 'subha' (beautiful) is abandoned;
the physical food (kabalikāro) gets comprehended by him;
one becomes un-attached to the sensual-grasping;
one becomes dis-associated with the yoke of sensuality;
one gets separated from the body of covetousness bond;
one is un-intoxicated with the intoxication of sensuality;
one crosses over the flood of sensuality;
one is un-pierced by the dart of passion;
there is comprehension of the sustaining of consciousness by associated form;
the passion for the form-element is abandoned;
one does not go the wrong way due to desiring.

While dwelling contemplating the sensation in the sensation –

vipallāsa (mistakenness) of taking something that is 'dukkha' (suffering) as 'sukha' (happiness) is abandoned;
the physical food of contact (phassa āhāra) gets comprehended by him;
one becomes un-attached to the becoming-grasping;
one becomes dis-associated with the yoke of becoming;
one gets separated from the body of ill-will bond;
one is un-intoxicated with the intoxication of becoming;
one crosses over the flood of becoming;
one is un-pierced by the dart of ill-will;
there is comprehension of the sustaining of consciousness by associated sensation;
the passion for the sensation-element is abandoned;
one does not go the wrong way due to disliking.

While dwelling contemplating the mind in the mind –

vipallāsa (mistakenness) of taking something that is 'anicca' (impermanent) as 'nicca' (permanent) is abandoned;
the food of consciousness (viññāṇa āhāra) gets comprehended by him;
one becomes un-attached to the view-grasping;

one becomes dis-associated with the yoke of view;
one gets separated from the body of adherence to rites and rituals bond;
one is un-intoxicated with the intoxication of view;
one crosses over the flood of view;
one is un-pierced by the dart of conceit;
there is comprehension of the sustaining of consciousness by associated perception;
the passion for the perception-element is abandoned;
one does not go the wrong way due to fear.

While dwelling contemplating the phenomena in the phenomena –
vipallāsa (mistakenness) of taking something that is ‘anatta’ (not-self) as ‘atta’ (self) is abandoned;
the food of intention (manosañcetanā āhāra) gets comprehended by him;
one becomes un-attached to the ‘doctrine of self’-grasping;
one becomes dis-associated with the yoke of ignorance;
one gets separated from the body of adherence to ‘this is only true’ bond;
one is un-intoxicated with the intoxication of ignorance;
one crosses over the flood of ignorance;
one is un-pierced by the dart of delusion;
there is comprehension of the sustaining of consciousness by associated formations;
the passion for the formation-element is abandoned;
one does not go the wrong way due to folly.

This is combining with abandoning.

Tenāha āyasmā mahākaccāyano –

“Ye dhammā yaṃ mūlā, ye cekatthā pakāsitā muninā;
Te samāropayitabbā, esa samāropano hāro”ti.

Therefore said Venerable Mahākaccāyana –

“Those phenomena which are of a (the same) root, and those phenomena which are shown by the Sage to be of same meaning – those (phenomenas) are to be combined – this is the Samāropana hāra”



Niyutto samāropano hāro.
The Samāropana hāra has been elucidated.



Niṭṭhito ca hāravibhaṅgo.
And the classification of hāras has ended.

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